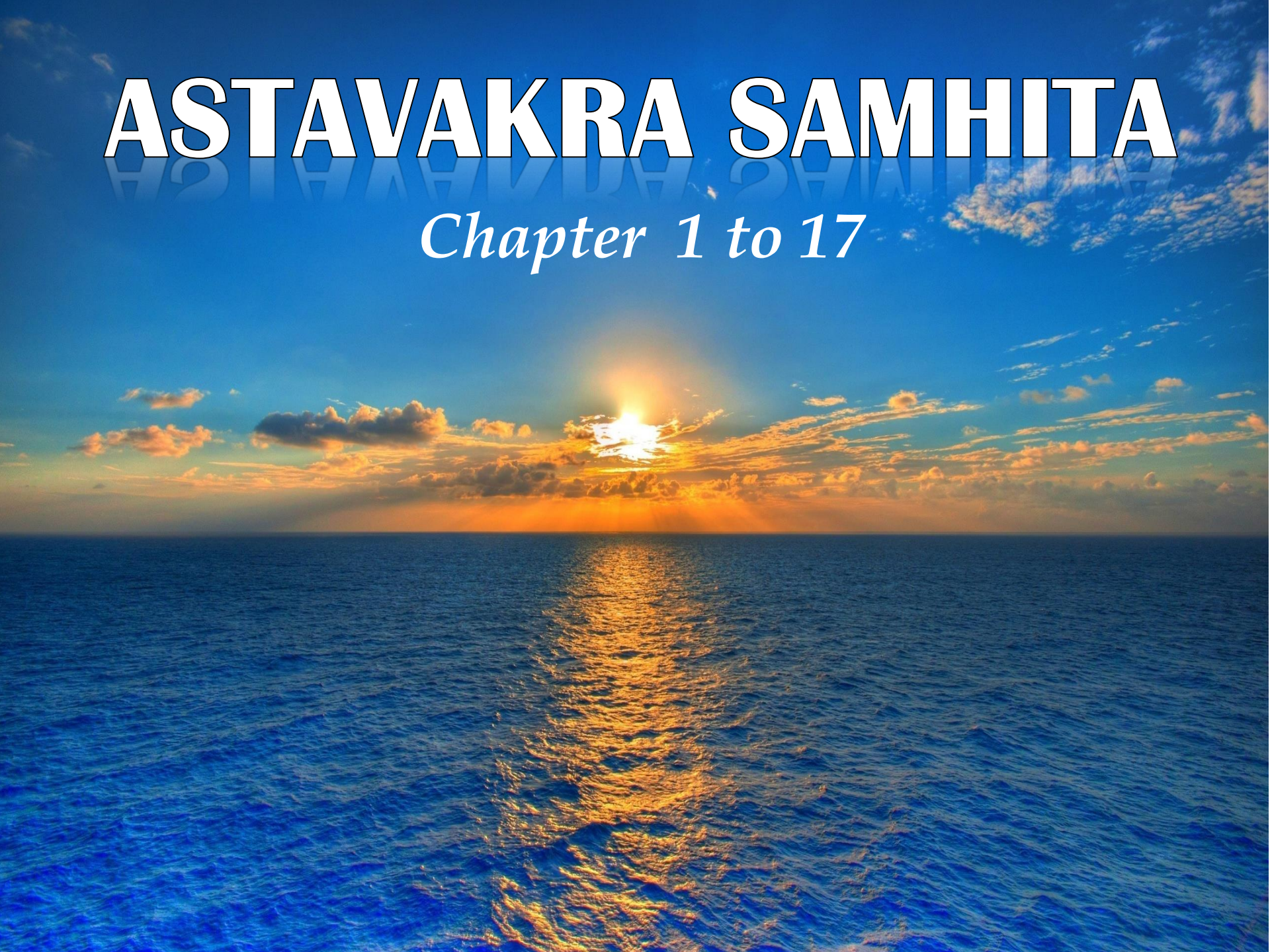


ASTAVAKRA SAMHITA

Chapter 1 to 17



INDEX

S. No.	Title	Verses	Page No.
I	Introduction		1
II	Chapter 1 to 17		
1.	Chapter 1 : Self – Witness in all	1 – 20	10
2.	Chapter 2 : The Marvellous Self	1 – 25	30
3.	Chapter 3 : Self in All – All in Self	1 – 14	45
4.	Chapter 4 : Glory of Realisation	1 – 6	54
5.	Chapter 5 : Four Methods – Dissolution of Ego	1 – 4	58
6.	Chapter 6 : The Self Supreme	1 – 4	61
7.	Chapter 7 : That Tranquil Self	1 – 5	64
8.	Chapter 8 : Bondage and Freedom	1 – 4	68
9.	Chapter 9 : Indifference	1 – 8	71
10.	Chapter 10 : Dispassion	1 – 8	76
11.	Chapter 11 : Self As Pure Intelligence	1 – 8	81
12.	Chapter 12 : How to Abide in the Self	1 – 8	85

S. No.	Title	Verses	Page No.
13.	<u>Chapter 13 : The Bliss Absolute</u>	1 – 7	91
14.	<u>Chapter 14 : Tranquillity</u>	1 – 4	95
15.	<u>Chapter 15 : Brahman – The Absolute Reality</u>	1 – 20	98
16.	<u>Chapter 16 : Self-abidance – Instructions</u>	1 – 11	110
17.	<u>Chapter 17 : Aloneness of the Self</u>	1 – 20	116



INTRODUCTION

Astavakra Samhita / Gita

Introduction :

- Story in Mahabharata – “Vanaparva”.

1. Chapter 132 – 134 :

- Parents : Kahor – Sujata.
- Kahor cursed child and wanted it to be born as eight limbed – Astavakra for criticising in chanting.
- Bathed in river Samanga.. And all limbs became straight.
- “Swami Vivekananda” changed after listening to Astavakra... published in 1931.

2. 3 fold criterion of truth :

- Authority – Sruti.
- Reason – Yukti.
- Self realisation Anubava – Atmanubuti.
- Monistic Vedanta discards the world of sense + intellect and all that revolves around the conception of dualism.
- In Vedanta, there is a task of proving the unreality of the objective world by appealing to logic + authority.

- Authority is equated with self-realisation and is valid because it embodies the results of realisation of seers of truth.
- Its not in conflict with the demands of reason and transcends reason by the help of supra-rational organon called self-realisation which directly intuits the truth.
- Reason helps to discard what is untruth, but for realisation of positive truth, it is incompetent and inadequate.
- Philosophy relies upon reason as the only dependable organon. Therefore has failed to command universal acceptance.
- “Intuition” is Supra-intellectual organon / Supra – rational satisfy the demands of reason in fall.
- Vedanta holds the intellectuals of India due to the secret of reconciliation of reason with supra-rational intuition.
- Falsity of everything that presents itself as an other to consciousness is the conclusion.
- The self alone is real and all not self is appearance.
- The false identification of self with self is cause of bondage.
- Bondage is due to ignorance of the self.
- Disappearance of ignorance – automatically entails the disappearance of not-self which is its product.
- Cause of all worry and unhappiness is due to existence of another.

- When self is realised as the only reality, difference and distinction vanish + freedom is obtained.
- Freedom is the very essence of the self and loss of freedom is only a case of forgetting.

Example :

- Man wears Gold chain and forgets its presence...
 - Man has money and forgets its presence...
 - Thru ignorance of our true nature we feel we are bound by our minds.
- } Feels miserable

Janaka :

- How can we achieve freedom?

Astavakra :

- Know the self as pure Consciousness, the unaffected witness of the phenomenal world and you will be free – [1 – 3]
- **Cultivate moral Virtues :**
 - Charity
 - Forgiveness
 - Sincerity
 - Love of truth

} Moral discipline liberates the mind from Octopus of sense objects + diverts it inwards

- Our pre-occupation with the objective world leads to conflicts / moral depravity.
- The inward diversion of the mind enables aspirant to realise his independence and detachment from the network of relations which constitute the phenomenal world.
- So long as the mind sees another self, there is bondage.
- Freedom consists of seeing nothing except the self and in everything.
- The self is the Brahman, the undivided and undifferentiated consciousness – existence – bliss and is not to be confounded with the ego?

What is Ego?

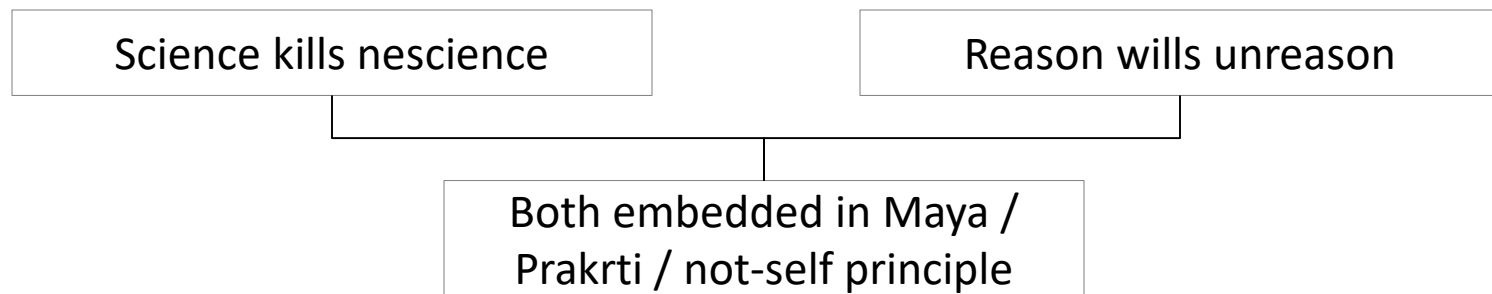
- Ego is consciousness limited and distorted by the mind as light is distorted by Prism.
- As soon as the person effects his liberation from the stares of the ego, he becomes supreme bliss.
- Mind feels with “Matter” or with “Consciousness”.
- Freedom + bondage are purely the creation of ideation.
- He who considers himself free is free indeed.
- He who considers himself bound is bound indeed (I – 11)

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

*muktābhimānī mukto hi baddho baddhābhimānyapi,
kiṁvadantīha satyeyam yā matiḥ sā gatiḥ bhavet. (11)*

He who considers himself free becomes free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes", is a proverbial saying in this world and it is indeed quite true. [Chapter 1 – Verse 11]

- Think yourself to be free, the eternal unlimited consciousness – Bliss and you will be free + happy.
- It is his own self that sustains + illumines the universe. [Important truth to be realised]
- The whole universe lies on to his being.
- Unity of self with all that exists is realised??
- There is neither plurality of objects / subjects.. There is no subject.
- The self –existent, infinite, consciousness plays the role of a number of subjects thru its false identification with the mind organs – which are the creation of the resourceful Maya.
- Maya is principle of unreason... fountain of irrationality, enchantress of infinite resources.
- Maya is also embodiment of science and reason.

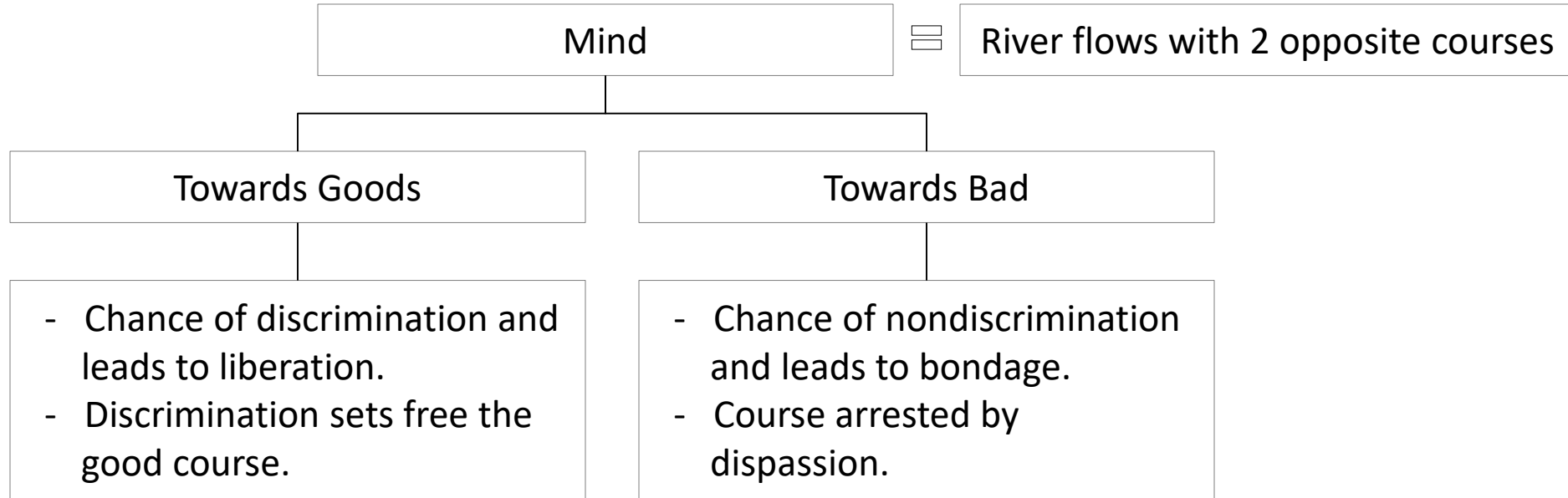


- Truth is Yoga – Sutra I – 12 .

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

*ātmā sākṣī vibhuḥ pūrṇa eko muktaśchidakriyaḥ,
asaṅgo nisprahaḥ śānto bhramāt saṁsāravāniva. (12)*

The Self is witness, all-pervading, perfect, non-dual, free, Consciousness, actionless, unattached, desireless and quiet. Through illusion, It appears as if It is absorbed in the world. [Chapter 1 – Verse 12]



- Therefore moral discipline emphasised in Shastras.

Chapter III :

- Craving for objects of senses lasts only so long as there is ignorance of the beauty of the self.

Chapter IV :

- Self is lord of universe – free from fear of death / tyranny.

Chapter V :

- Four fold way to realisation.

Chapter VI :

- Unreality of the outer world → Sentient + insentient.

Chapter VII :

- Reaffirmation of truth.

Chapter VIII :

- The psychological world also unreal / illusory appearance as the objective world.
- Mind + ego – primarily responsible for bondage. They obstruct the vision of infinitude of the self.

Chapter IX + X :

- Moral values of life... hold this field of grip of desires.
- Intellectual worlds unreal.

Chapter XI :

- Cultivate moods... and withstand onslaughts of fortune – good + evil alike.

Chapter XII, XIII, XIV :

- Striving for liberation ceases before goal is reached.

Chapter XV :

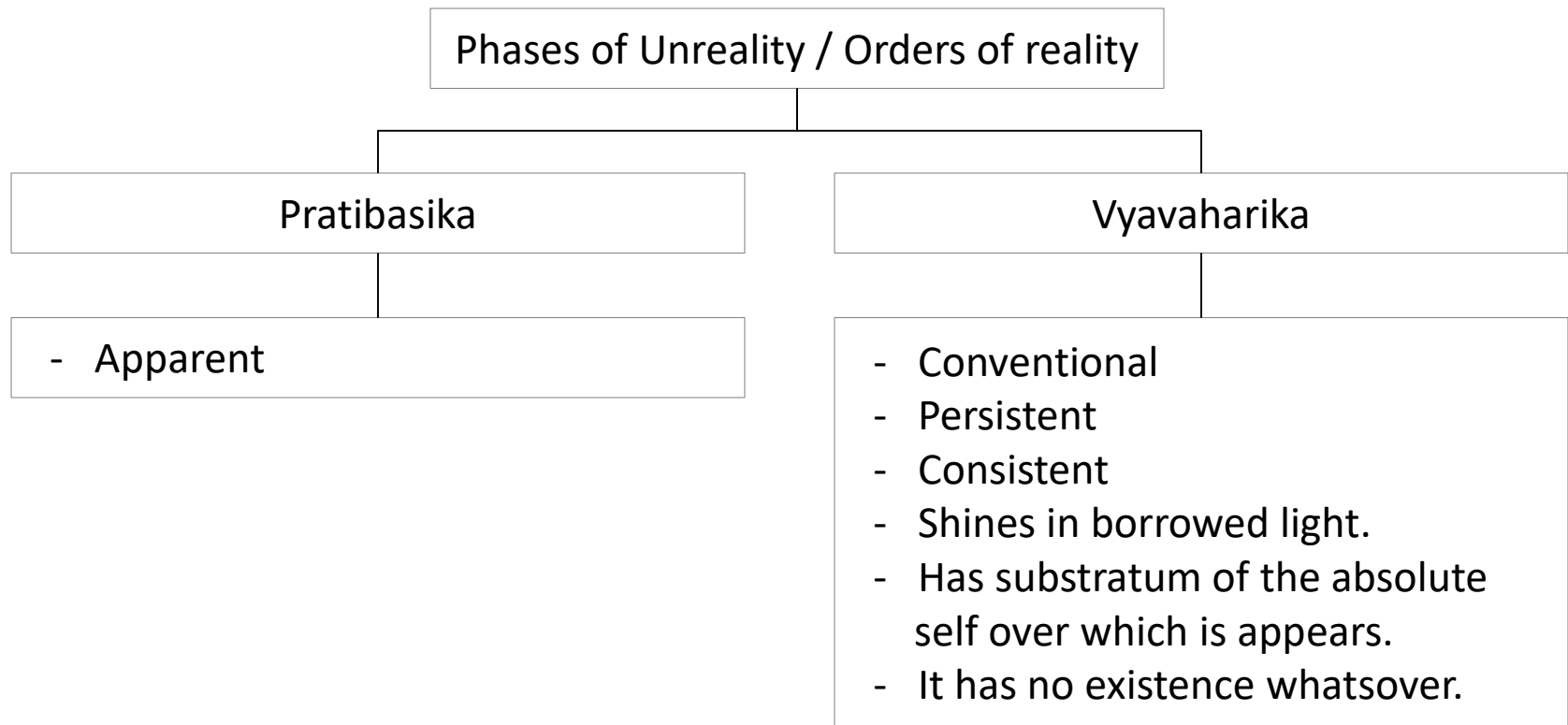
- Its verily thru ignorance, universe exists. In reality you alone are.

chapter XVI :

- There is no Jiva / Isvara other than you.

Eka Jiva Vada :

- One individual subject exists.
- From transcendental point of view.
- The absolute identity of self and negation of second principle / spiritual / material... is the cardinal principle acknowledged by monoistic Vedanta.
- In lower plane of reality, influence of Avidya is in force.
- When Avidya is destroyed, there is no experience of second entity even in the phenomenal plane.
- The phenomenal world disappears with the cessation of its cause.



Chapter XVIII :

- Summing up of findings.
- Nature of liberated soul – Jivanmukta..
- Evokes a response from those who are in the shackles of the phenomenal world.

Chapter XIX and XX :

- Reaffirmation of truth.

Astavakra Gita :

- Product of same age as Bagawad Gita, older than Gaudapada Karika.



CHAPTER 1

Self – Witness in All

Chapter I

Verse 1 :

जनक उवाच
कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।
वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥१॥

janaka uvāca
katham jñānamavāpnoti katham muktirbhaviṣyati,
vairāgyam ca katham praptam-etad brūhi mama prabho. (1)

Janaka said : "Teach me this, O Lord! how can Knowledge be acquired? How can Liberation come? How is renunciation achieved?" [Chapter 1 – Verse 1]

Janaka Asks 3 Question :

- How can knowledge be acquired?
- How can liberation be attained?
- How is renunciation possible?

What is Knowledge?

- Realisation of identity of the individual self and the supreme self / Brahman which is existence / knowledge + bliss absolute.

What is liberation?

- Freedom from ignorance.
- Destruction of all misery.
- Attainment of supreme bliss.

What is renunciation?

- Unattachment to impermanent pleasure + pain from worldly objects is renunciation.

4 Qualifications required for liberation

Viveka

Discrimination
between Real /
Unreal

Sadhana Chatustaya
Sampatti

Acquisition of 6
virtues

Mumukshutvam

Intense longing for
liberation

Vairagyam

Renunciation from
impermanent
objects

Sama :

- Restraining propensities of mind.

Dama :

- Restraining propensities of external sense organs through which mind attaches itself to sense objects.

Uparati :

- Withdrawing the self (forbearance).

Titiksha :

- Forbearance, willful acceptance.

Samadhena :

- Self – settledness.

Sradha :

- Faith on own self.

Renunciation :

- Nothing to do with giving up possession. (Mentally identifying with no possessions).
- Renunciation is not identifying with possessions or nonpossession.



Desiring



Rejecting

- Unattachment is not indifference / not suppression of natural feelings of pleasure + pain.
- Attachment springs from concept of duality that there are more entities than one.
- Individual + World.



Self / Mind / Senses.

Within individual is consciousness

Individual = Consciousness identified with own body / mind / senses.

- He regards other individuals as different from himself ← As long as this identification persists, individuals relationship with the world will be based ????
- Concept of duality.
- Resolved in conception of the unity of consciousness, the self in all beings and in all things.
- There is but one absolute existence.
- Whatever is perceived by the mind and the senses is on a temporary appearance superimposed on the self.
- The self in all is thus the only reality.
- The reality of the universe is in the self and not in its outer form.

What is state of Ignorance :

- Living in the world, we ordinarily are not aware of the self as the only reality. We take the superimposed form to be the reality. This state is ignorance...
- Knowledge comes with the perception of the self.
- Attraction / repulsion in the conception of duality.
- We mistake the real content of our attraction for the objects of the world.
- The self, the one real existence in all is the source of attraction to the objects of the world..

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyauḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāṇi priyā bhavanty ātmanastu kāmāya putrāṇi priyā bhavanti
na vā are vittasya kāmāya vittaṃ priyaṃ bhavaty ātmanastu kāmāya vittaṃ priyaṃ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavaty ātmanastu kāmāya brahma priyaṃ bhavati
na vā are kṣātrasya kāmāya kṣātraṃ priyaṃ bhavaty ātmanastu kāmāya kṣātraṃ priyaṃ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavaty ātmanastu kāmāya sarvaṃ priyaṃ bhavati
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe śrute mate vijñātaḥ
idaṃ sarvaṃ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

Attachment	Unattachment
<ul style="list-style-type: none"> - Sprays from ignorance. - Objects viewed as real. 	<ul style="list-style-type: none"> - Sprays from knowledge. - Objects viewed as unreal.

Verse 2 :

अष्टावक्र उवाच
मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

aṣṭāvakra uvāca
muktim-icchasi cet-tāta viṣayān viṣavat-tyaja
kṣamārjava-dayā-toṣa-satyam pīyūṣa-vad-bhaja. (2)

Astavakra said : "If you aspire for Liberation, my child, reject the objects of the senses as poison and seek forgiveness, straightforwardness, kindness, cheerfulness and truth as nectar".
[Chapter 1 – Verse 2]

Tip for liberation :

Positive Practices	Negative Practices
<ul style="list-style-type: none"> - Control sense organs. <p>Be sincere :</p> <ul style="list-style-type: none"> - Be one in mind + speech. - Essential virtue of spiritual discipline. 	<ul style="list-style-type: none"> - Attachment to objects of senses to be shunned as bitter poison.

- Seek forgiveness / contentment / kindness / truth.. As nectar.
- Cultivation of Virtues = Purification of Internal Sense, the mind.

So that it may reflect more the light of the self.

Verse 3 :

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।
एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥३॥

*na pṛthvī na jalam nāgnirna vāyurdyaurna vā bhavān,
eṣāṁ sākṣiṇamātmānaṁ cidrūpaṁ viddhi muktaye. (3)*

You are neither earth, nor water, nor fire, nor air, nor space. In order to attain freedom know the Self as the "witness" of all these - the embodiment of pure Consciousness itself.
[Chapter 1 – Verse 3]

What is knowledge?

- 5 elements constitute the body / mind / universe.
- Self is eternally distinct from them... it is “Consciousness” itself and is the witness of Body / Mind / Universe.

Self	Not Self
<ul style="list-style-type: none"> - Consciousness - Witness of Body / Mind / Universe. - Eternal. 	<ul style="list-style-type: none"> - 5 elements - Body / Mind / Universe

What is liberation?

- Liberation lies in knowing the self as a witness of Body / Mind / Universe.

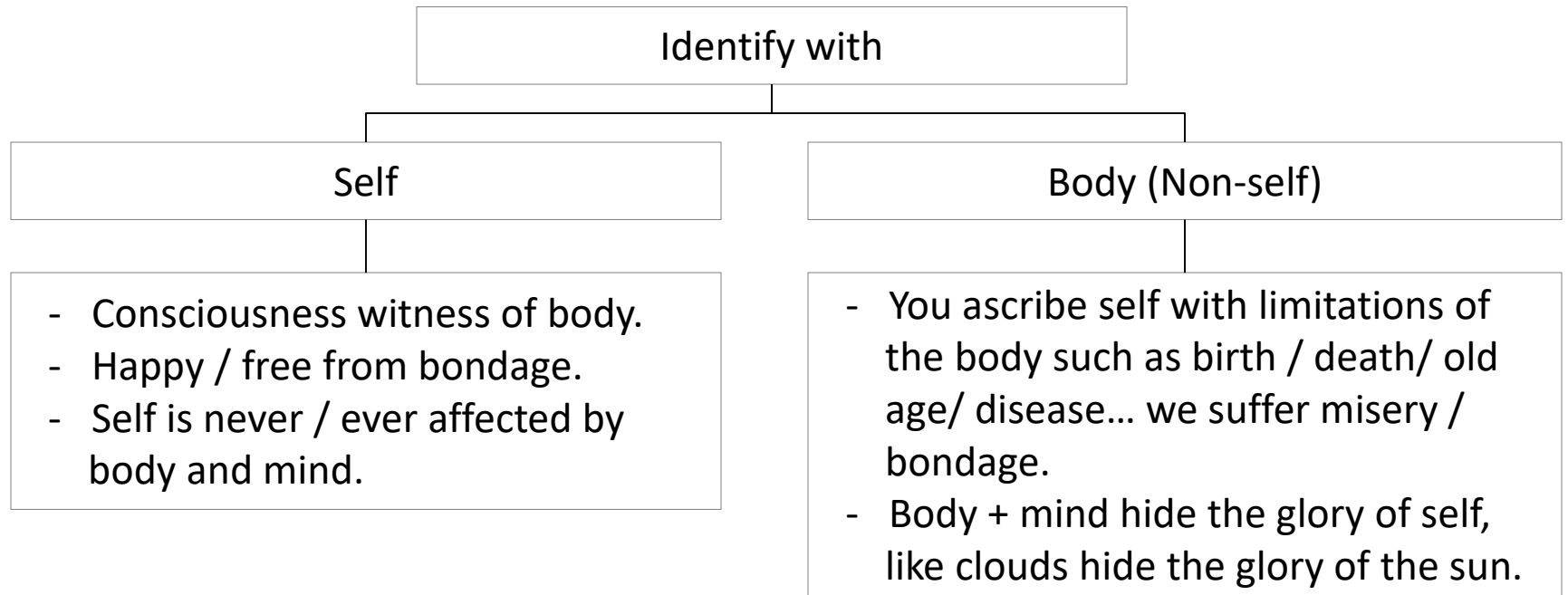
Verse 4 :

यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि ।
अधुनैव सुखी शान्तः बन्धमुक्तो भविष्यसि ॥४ ॥

*yadi deham pṛthak-kṛtya citi viśrāmya tiṣṭhasi,
adhunaiva sukhī śāntaḥ bandhamukto bhaviṣyasi. (4)*

If you detach yourself from the body and abide in Consciousness, you will at once become happy, peaceful and free from bondage. [Chapter 1 – Verse 4]

What is renunciation?



- Constantly need to discriminate self + nonself (Body / Mind / Universe).

Verse 5 :

न त्वं विप्रादिको वर्णोनाश्रमी नाक्षगोचरः ।
असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥५॥

*na tvaṁ viprādiko varṇo-nāśramī nākṣagocaraḥ,
asaṅgo-'si nirākāro viśva-sākṣī sukhī bhava. (5)*

You do not belong to the Brahmana or any such other caste. Nor do you belong to any station in life (asrama). You are not perceivable by the senses. Unattached, formless and "witness" of all you are, be happy. [Chapter 1 – Verse 5]

- You are formless... Not perceived by outgoing sense organs.. Eyes / Ears / Skin / Nose / Tongue.

Verse 6 :

धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।
न कर्ताऽसि न भोक्ताऽसि मुक्त एवासि सर्वदा ॥६॥

*dharmādharmāo sukhaṁ duḥkhaṁ mānasāni na te vibho,
na kartā'si na bhoktā'si mukta evāsi sarvadā. (6)*

Virtue and vice, happiness and sorrow are all attributes of the mind, not of yourself, O all-pervading one! you are neither the "doer" nor the "enjoyer". Indeed, you are ever free. [Chapter 1 – Verse 6]

Belongs to states of Consciousness

- Virtue + Vice → Mind... Spring from right + wrong action.
- Pleasure + Pain → Mind... effect of virtue + vice / right + wrong actions on the mind.

↑

Virtue + vice / pleasure – pain affect us when
we think of ourselves as doers + enjoyers.

Verse 7 :

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

*eko draṣṭāsi sarvasya muktaprāyo'si sarvadā,
ayameva hi te bandho draṣṭāraṁ paśyasītarām. (7)*

You are the one seer of all, and are surely ever free. Indeed, this alone is your bondage that you see yourself not as the seer but as something different. [Chapter 1 – Verse 7]

What is bondage?

- We see ourselves as Karta / Bokta not as Drishta / Seer – Sakshi / subject.

Remaining free as eternal subject /
witness of Universe is liberation

Identifying the self with body /
mind and Universe is Samsara

Verse 8 :

अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥८॥

*aham kartetyaham māna-mahākṛṣṇāhi-danśitaḥ,
nāham karteti viśvāsāmṛtaṁ pītvā sukhī bhava. (8)*

You, who have been bitten by the great black serpent of egoism "I am the doer", please drink the nectar of faith, "I am not the doer", and be happy. [Chapter 1 – Verse 8]

Ego	Nectar
<ul style="list-style-type: none">- Black serpent- Causes spiritual deaths.	<ul style="list-style-type: none">- I am witness- I am not doer.

Verse 9 :

एको विशुद्धबोधोऽहमिति निश्चयवह्निना ।
प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥९॥

*eko viśuddhabodho'hamiti niścaya-vahninā,
prajvālyājñāna-gahanam vīta-śokaḥ sukhī bhava. (9)*

Having thus burnt down the forest of ignorance with the fire of certitude "I am the one pure Consciousness", and discarding all grief, be happy. [Chapter 1 – Verse 9]

- Forest obstructs ones way.
- Similarly ignorance obstructs vision of truth.
- Only self – exists – “Nondual” – “Ekam”.

Pure Consciousness	Our present Consciousness
<ul style="list-style-type: none"> - Has self as object. - Self effulgent - Happiness 	<ul style="list-style-type: none"> - Has nonself as object. <p>Therefore grief.</p>

Verse 10 :

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।
आनन्दपरमानन्दः स बोधस्त्वं सुखं चर ॥१०॥

*yatra viśvam-idam bhāti kalpitam rajju-sarpavat,
ānanda-paramānandaḥ sa bodhastvaṁ sukham cara. (10)*

You are that Consciousness, Bliss - supreme Bliss - upon which this universe appears superimposed, like a snake on a rope. Live happily as that blissful Consciousness. [Chapter 1 – Verse 10]

<ul style="list-style-type: none"> - Rope has only rope reality. 	<ul style="list-style-type: none"> - Snake has no Reality 	<ul style="list-style-type: none"> - Rope doesn't really become a snake.
<ul style="list-style-type: none"> - Pure Consciousness without universe is the reality. - (Like waker without dream world). - Pure Consciousness is supreme bliss. - Consciousness is substratum of universe, is eternally pure + unaffected. 	<ul style="list-style-type: none"> - World has no reality / no real existence independently. - How did God create world? - Like dream 2 	<ul style="list-style-type: none"> - Through ignorance of rope, snake seen on substratum of rope. - Through ignorance of Pure Consciousness self existing, world is seen to exist on substratum of Consciousness... therefore appearance / Mithya. - Body / Mind / Universe = Superimposed Universe.

We must

- Learn to disidentify ourselves with the superimposed universe.

- Identify with Consciousness.
- By “Knowledge”.

Verse 11 :

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

*muktābhimānī mukto hi baddho baddhābhimānyapi,
kimvadantiha satyeyam yā matiḥ sā gatiḥ bhavet. (11)*

He who considers himself free becomes free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes", is a proverbial saying in this world and it is indeed quite true. [Chapter 1 – Verse 11]

- As one thinks, one becomes.
- Self is ever free... is the reality.
- It never enters into a stage of bondage.
- Its our ignorance... we think ourselves as bound.
- Its “our thought” which makes our supposed bondage persist.

• Tip :

Constantly think of ourselves as eternally free self... we will realise we are ever free. 22

Verse 12 :

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

*ātmā sākṣī vibhuḥ pūrṇa eko muktaśchidakriyaḥ,
asaṅgo nisprahaḥ śānto bhramāt saṁsāravāniva. (12)*

The Self is witness, all-pervading, perfect, non-dual, free, Consciousness, actionless, unattached, desireless and quiet. Through illusion, It appears as if It is absorbed in the world. [Chapter 1 – Verse 12]

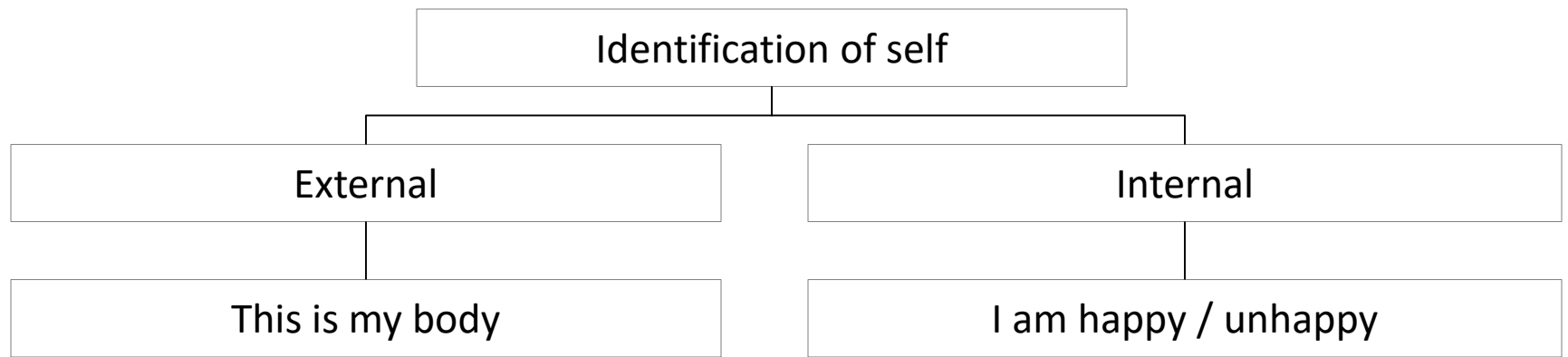
- The self through illusion appears as if It is of the world... bound by desires of the world and involved in the cycle of birth and reborn...
- Self is witness / all pervading / perfect / one free, Consciousness, actionless, unattached, desireless, quiet.

Verse 13 :

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।
आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१३॥

*kūṭasthaṁ bodham-advaitam-ātmānaṁ paribhāvaya,
ābhāso'haṁ bhramaṁ muktvā bhāvaṁ bāhyam-athāntaram. (13)*

Having given up all external and internal fluctuations, and the illusion - "I am the reflected Self (ego)", meditate upon the Self, as immutable non-dual Consciousness. [Chapter 1 – Verse 13]



- 2 self modifications.
- I am the mind = I am the reflected individual self.

“Error”

Verse 14 :

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।
बोधोऽहं ज्ञानखड्गेन तन्निष्कृत्य सुखी भव ॥१४ ॥

dehabhimāna-pāśena ciraṁ baddho'si putraka,
bodho'haṁ jñāna-khaḍgena tanniṣkṛtya sukhī bhava. (14)

My dear son, you have been bound by the rope of your body - Consciousness. Rend it asunder with the sword of the Knowledge "I am Consciousness" and be happy. [Chapter 1 – Verse 14]

I am Body – Consciousness	I am Consciousness [Tip]
<ul style="list-style-type: none"> - Noose of ignorance - Without beginning - Ends with dawn of knowledge. 	<ul style="list-style-type: none"> - Server ignorance with knowledge.

Verse 15 :

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।
अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

*niḥsaṅgo niṣkriyo'si tvaṁ svaprakāśo nirañjanaḥ,
ayam-eva hi te bandhaḥ samādhim-anutiṣṭhasi. (15)*

You are unattached, actionless, self-effulgent and without any taints. "You practise meditation," and this indeed is your bondage. [Chapter 1 – Verse 15]

- **Tip :**
Practice in Meditation.
- I am unattached actionless, self-effulgent, without blemish.

Verse 16 :

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।
शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥१६॥

*tvayā vyāptam-idam viśvaṁ tvayi protaṁ yathārthataḥ,
śuddha-buddha-svarūpastvaṁ mā gamaḥ kṣudra-cittatām. (16)*

You pervade this universe and this universe is strung or woven only in you. Really, by nature, you are pure Consciousness. Do not give way to petty-mindedness. [Chapter 1 – Verse 16]

- **Tip :**
Do not be small minded.
- Self / Consciousness / is the substance of the universe.

- Gold is the substance of Ring / Chain.
- Clay pot exists in clay.
- Name + Form exists in substance without separate Existence.
- I pervade this universe.. Universe exists in me.
- I am pure consciousness by nature.

Verse 17 :

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

*nirapekṣo nirvikāro nirbharaḥ śītalāśayaḥ,
agādha-buddhir-akṣubdho bhava cinmātra-vāsanah. (17)*

You are unconditioned, changeless, dense, of profound intelligence, serene and unperturbed.
Desire Consciousness alone. [Chapter 1 – Verse 17]

- I am unconditioned, immutable, formless, of cool disposition of unfathomable intelligence and unperturbed.

Cool :

- Whose mind is not consumed by heat of passions!!

Unfathomable :

- Beyond limitations of relative knowledge.

Unperturbed :

- By external / internal phenomena.

Verse 18 :

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

*sākāram-anṛtaṁ viddhi nirākāraṁ tu niścalam,
etat-tattvopadeśena na punarbhava-sambhavaḥ. (18)*

Know that which has form to be false and the formless to be changeless. Through this spiritual instruction you shall escape the possibility of rebirth. [Chapter 1 – Verse 18]

Tip :

Body / Mind	Self	
<ul style="list-style-type: none">- Has form- Unreal	<ul style="list-style-type: none">- Formless- Real- Permanent- Eternal	<ul style="list-style-type: none">- Cycle of birth + rebirth is solely due to identification of the eternal self with body / mind.- Its destroyed by knowledge of true nature of the self.

Verse 19 :

यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।
तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१९॥

*yathaiivādarśa-madhyasthe rūpe'ntaḥ paritastu saḥ,
tathaiivāsmiṁ śarīre'ntaḥ paritaḥ parameśvaraḥ. (19)*

Just as a mirror exists inside and outside the image reflected in it, so the supreme Self exists inside and outside this body. [Chapter 1 – Verse 19]

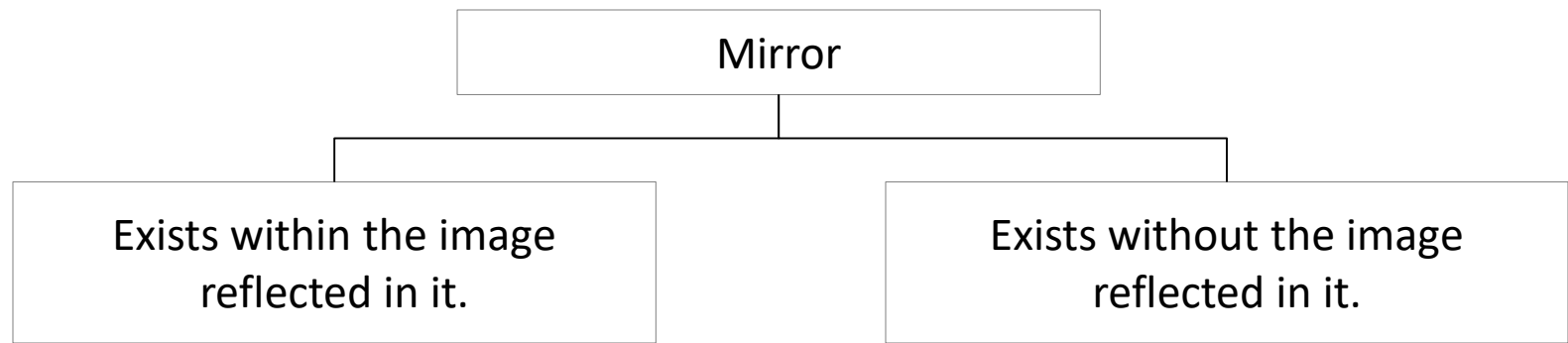


Image in the Mirror	Mirror
<ul style="list-style-type: none"> - Has no real existence. - It is mere appearance - Only the self exists - Only the mirror exists 	<ul style="list-style-type: none"> - Exists by itself. - Without the image + within the image. - Body / mind / image have no real existence. - By being superimposed on the Mirror / self, the image / body – mind appear to exists.

- Reflection can't affect the mirror.
- Body – mind can't affect the self.

Verse 20 :

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥२०॥

*ekam sarvagataṁ vyoma bahir-antar-yathā ghaṭe,
nityaṁ nirantaraṁ brahma sarvabhūtagaṇe tathā. (20)*

Just as the same all-pervading space is inside and outside the jar, so the immutable and all-pervading Brahman exists in all things and beings. [Chapter 1 – Verse 20]

All pervading space is inside +
outside the Jar.

All pervading self / Brahman exists
in all things.



CHAPTER 2

The Marvellous Self

Chapter II

Joy of Self – Realisation (25 Verses)

Verse 1 :

जनक उवाच

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

janaka uvāca

*aho nirañjanaḥ śānto bodho'haṁ prakṛteḥ paraḥ,
etāvantam-ahaṁ kālaṁ mohenaiva viḍambitaḥ. (1)*

Janaka Said : O! I am the taintless, serene, pure Consciousness, and beyond nature. So long I have spent my days bewildered by delusion. [Chapter 2 – Verse 1]

Janaka :

- **My illusion was :**
due to identification of self with body / mind....

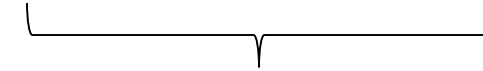
Verse 2 :

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।
अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥

*yathā prakāśayāmyeko deham-enam tathā jagat,
ato mama jagat-sarvam-athavā na ca kiñcana. (2)*

I, the One, illumine this body and also reveal this universe. Therefore, mine is all this universe or indeed nothing is mine. [Chapter 2 – Verse 2]

- I alone reveal the Body / Mind / Universe



Being material in Nature

- Therefore mine is all the universe. Because I am the substratum + illumine.
- The light of the self alone can illumine the material / Jad Universe.
- From the absolute point of view, I alone exist, universe has dependent existence.

Verse 3 :

सशरीरमहो विश्वं परित्यज्य मयाऽधुना ।
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥

*saśarīram-aho viśvaṁ parityajya mayā'dhunā,
kutaścit kauśalād-eva paramātmā vilokyate. (3)*

O! having abandoned the universe together with the body, I now perceive the supreme Self through the dexterity of some Teacher. [Chapter 2 – Verse 3]

- The universe and body are mere appearances / unreal... and in reality no other than the self.
- Ring / Chain – appearances... no other than Gold.

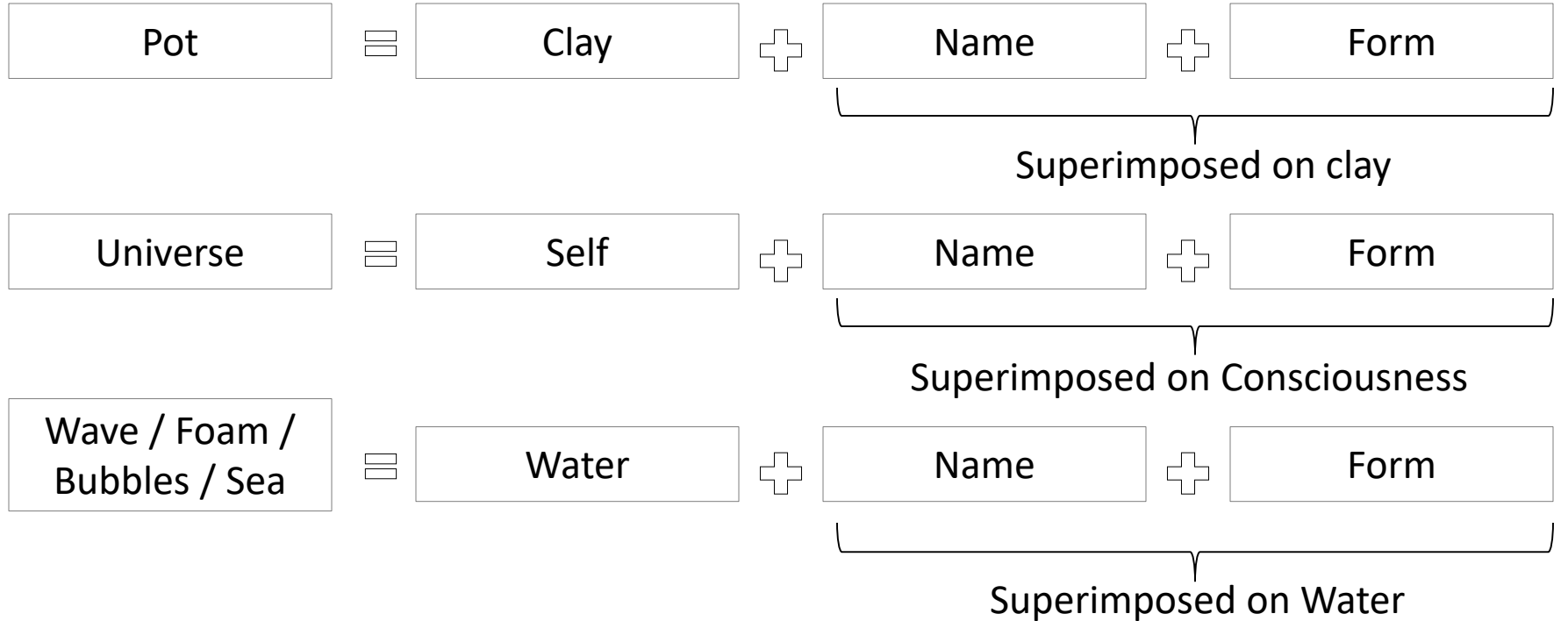
Verse 4 :

यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥४॥

*yathā na toyato bhinnās-taraṅgāḥ phena-budbudāḥ,
ātmano na tathā bhinnam viśvam-ātmavinirgatam. (4)*

As waves, foam and bubbles are not different from the waters, so the universe, streaming forth from the Self, is not different from the Self. [Chapter 2 – Verse 4]

- Atman = Only substance of the Universe.
- Clay = Only substance of the Pot.



- Therefore, Universe is nothing but the self + non-different from it.

Verse 5 :

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।
आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

tantumātro bhaved-eva paṭo yadvad-vicāritaḥ,
ātmatanmātram-evedaṁ tadvad-viśvaṁ vicāritam. (5)

Just as cloth, when analysed, becomes nothing but thread, even so this universe, when examined carefully is found to be nothing but the Self. [Chapter 2 – Verse 5]

- Cloth = Thread
 - Universe = Self
- } They appear to be different is illusion

Verse 6 :

यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥

yathaivekṣurase kṛptā tena vyāptaiva śarkarā,
tathā viśvaṁ mayi kṛptaṁ mayā vyāptaṁ nirantaram. (6)

Just as sugar made from the sugarcane juice is entirely pervaded by that juice, so the universe, produced in me, is permeated by me, both within and without. [Chapter 2 – Verse 6]

- Sugar... pervades sugarcane juice.
- Self... pervades universe...

Verse 7 :

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥७॥

*ātmājñānājjagad-bhāti ātmajñānānna bhāsate,
rajjvajñānād-ahirbhāti tajjñānād-bhāsate na hi. (7)*

The universe appears from the "ignorance" of the Self, and disappears with "knowledge" of the Self just as the serpent, indeed, appears from the "non-apprehension" of the rope and disappears with its "apprehension". [Chapter 2 – Verse 7]

- Rope – Snake



When we know the rope, snake knowledge vanishes.

- When we have knowledge of the self.. World doesn't exist... through ignorance it appears to exist.

Verse 8 :

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।
यदा प्रकाशते विश्वं तदाऽहंभास एव हि ॥८॥

*prakāśo me nijaṁ rūpaṁ nātirikto'smyahaṁ tataḥ,
yadā prakāśate viśvaṁ tadā'haṁbhāsa eva hi. (8)*

Light is my very nature; I am nothing other than that Light. When the universe manifests, indeed, it is I alone who shine. [Chapter 2 – Verse 8]

- Nature of self is “Ever effulgence”.
- Light is my very nature.
- I am no other than light.
- Whatever is manifested is nothing but the Self.
- Manifestation of world.
- Really implies the manifestation of the self.

Verse 9 :

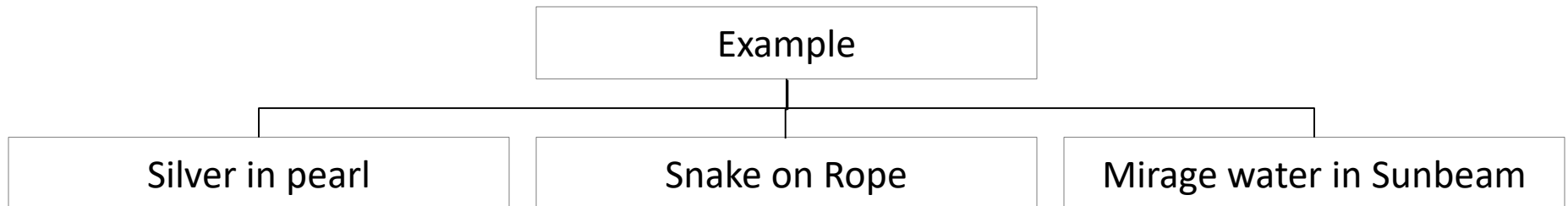
अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

*aho vikalpitaṁ viśvam-ajñānān-mayi bhāsate,
rūpyaṁ śuktau phaṇi rajjau vāri sūryakare yathā. (9)*

O Marvellous! The universe appears in Me, misapprehended through "ignorance" just as silver in the mother-of-pearl, snake in the rope, and water in the sunlight. [Chapter 2 – Verse 9]

Adhyasa :

- Universe appears in me.



Verse 10 :

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।
मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

*matto vinirgataṁ viśvaṁ mayyeva layameṣyati,
mṛdi kumbho jale vīciḥ kanake kaṭakaṁ yathā. (10)*

Just as the pot dissolves into clay, the wave into water or the bangle into gold, so the universe which has streamed forth from Me will attain dissolution in Me. [Chapter 2 – Verse 10]

- Atman is substance of the universe which comes into being through the superimposition of name + form.

	Dissolves into
Wave	Water
Jug	Clay
Bracelet	Gold
Universe	Atman

Verse 11 :

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशेऽपि तिष्ठतः ॥११॥

*aho ahaṁ namo mahyaṁ vināśo yasya nāsti me,
brahmādi-stamba-paryantaṁ jagannāśe'pi tiṣṭhataḥ. (11)*

O! Marvellous am I! Adoration to Myself who knows no decay and survives even the destruction of the universe, from the Creator (Brahma) down to a blade of grass. [Chapter 2 – Verse 11]

- I – absolute self has no decay and survive destruction of the world.

Verse 12 :

अहो अहं नमो मह्यमेकोऽहं देहवानपि ।
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२॥

*aho ahaṁ namo mahyam-eko'haṁ dehavānapi,
kvacinna gantā nāgantā vyāpya viśvam-avasthitaḥ. (12)*

Marvellous am I! Adoration of Myself, who, though with a body, am one, who neither go anywhere, nor come from anywhere but ever abide pervading the universe.
[Chapter 2 – Verse 12]

- Self is one... abiding in different bodies and undergoing all joys + sorrows...
- Sun reflected in different waves. Appears many, but really one.
- Self reflected in different bodies... appears many but is really one.

Verse 13 :

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

*aho ahaṁ namo mahyaṁ dakṣo nāstīha matsamaḥ,
asaṁspr̥śya śarīreṇa yena viśvaṁ ciraṁ dhṛtam. (13)*

O! Marvellous am I! Salutations to Myself! There is none so competent in this world as Me, who, am holding the universe eternally without touching it with My body. [Chapter 2 – Verse 13]

- Self – untouched by body
↓
Eternal support of universe.

Verse 14 :

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४ ॥

*aho ahaṁ namo mahyaṁ yasya me nāsti kiñcana,
athavā yasya me sarvaṁ yad-vāṅ-manasa-gocaram. (14)*

O! Marvellous am I! Prostrations to Myself who have nothing, or all, that which is accessible to speech and mind, belongs to Me only. [Chapter 2 – Verse 14]

- Self – substratum of universe... + the reality.
- Phenomenal world perceptible to the senses is illusion.
- I am master of all that exists... of all that is thought or spoken of.

Verse 15 :

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।
अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥१५ ॥

*jñānaṁ jñeyaṁ tathā jñātā tritayaṁ nāsti vāstavam,
ajñānād-bhāti yatredaṁ so'ham-asmi nirañjanaḥ. (15)*

The "Knowledge", the "knowable" and the "knower" - these triple categories do not in fact exist. I am that taintless Self in which, through "ignorance", this triad appears to exist. [Chapter 2 – Verse 15]

- Knowledge / knower / knowable – do not exist in reality.
- I am stainless self... in which triad appears thru ignorance.
- All relative knowledge depends on subject – object relationship / consciousness...
- Supreme knowledge transcends this consciousness of subject / object.
- Self is free from both external + internal universe.

Verse 16 :

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम् ।
दृश्यमेतन्मृषा सर्व एकोऽहं चिद्रसोऽमलः ॥१६॥

*dvaita-mūlam-aho duḥkhaṁ nānyat-tasyāsti bheṣajam,
dṛśyam-etanmrṣā sarvaṁ eko'haṁ cid-raso'malaḥ. (16)*

O!The root of all misery is the sense of duality. There is no other remedy for this (misery) except the realisation that all visible objects of experiences are unreal and that I am the non-dual, pure Consciousness and Bliss. [Chapter 2 – Verse 16]

- Root of misery = duality.
- Remedy = realise that all objects of experiences are unreal.
- I am pure, one, Consciousness + bliss.

Verse 17 :

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया ।
एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥१७॥

*bodhamātro'ham-ajñānād-upādhiḥ kalpito mayā,
evaṁ vimṛśato nityaṁ nirvikalpe sthitirmama. (17)*

I am pure Consciousness. Through 'ignorance' I have projected my equipments, such as the body, upon the Self, Constantly reflecting thus I abide in the Self, purged of all mental activities. [Chapter 2 – Verse 17]

Limitation	Absolute
<ul style="list-style-type: none">- Body- Mind / Ego	<ul style="list-style-type: none">- Where duality vanishes and self shine in positive glory.

Verse 18 :

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया ।
अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१८॥

*na me bandho'sti mokṣo vā bhrāntiḥ śāntā nirāśrayā,
aho mayi sthitam viśvam vastuto na mayi sthitam. (18)*

I have neither bondage nor freedom. The 'illusion,' having lost its support, has ended. O! The universe, though it abides in Me, does not in fact exist in Me. [Chapter 2 – Verse 18]

Limitation	Atman
<ul style="list-style-type: none">- We think ourselves as bound. Therefore seek liberation <p style="text-align: center;">↑ Illusion Vanishes ↓ Ignorance is destroyed</p>	<ul style="list-style-type: none">- Eternally free / pure.

Relative standpoint	Absolute standpoint
<ul style="list-style-type: none">- Universe exists.	<ul style="list-style-type: none">- No universe- Self alone exists.

Verse 19 :

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।
शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाऽधुना ॥१९॥

*sa-śarīram-idaṁ viśvaṁ na kiñcid-iti niścitam,
śuddha-cinmātra ātmā ca tat-kasmin kalpanā'dhunā. (19)*

I have known, for certain, that the body and the universe are unsubstantial and that the Self is pure Consciousness alone. So, now upon what can imaginations stand? [Chapter 2 – Verse 19]

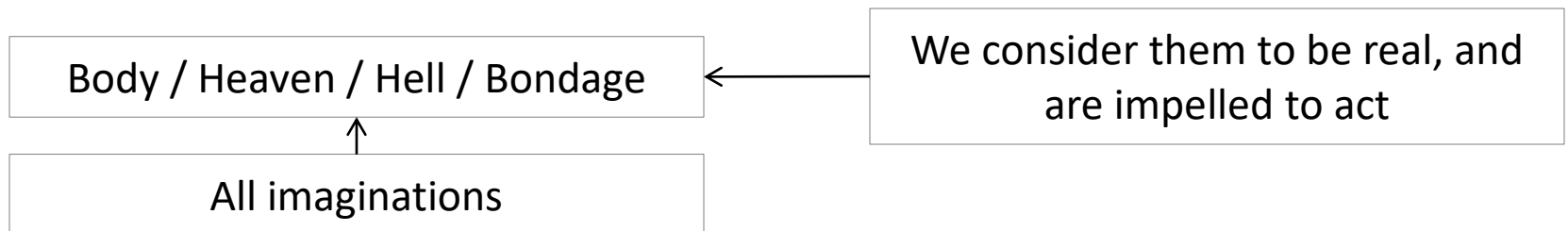
Body + Universe	Self
Imagined	Pure Consciousness alone Exist

Verse 20 :

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।
कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२०॥

*śarīraṁ svarga-narakau bandha-mokṣau bhayaṁ tathā,
kalpanā-mātram-evaitat kiṁ me kāryaṁ cidātmanah. (20)*

Body, the notions of heaven and hell, bondage and freedom, as also anxiety - all these are mere imaginations. What purpose have I with all these - I whose nature is pure Consciousness? [Chapter 2 – Verse 20]



Verse 21 :

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।
अरण्यमिव संवृत्तं क्व रतिं करवाण्यहम् ॥२१॥

*aho jana-samūhe'pi na dvaitam paśyato mama,
araṇyam-iva samvṛttam kva ratim karavāṇyaham. (21)*

O Marvellous! I do not find any duality even in the midst of human crowds. I feel like I am in a forest. Towards what then should I feel attachment? [Chapter 2 – Verse 21]

- No duality.
- Multitude of Human = Wilderness.. We feel alone.
- In a crowd also, he is conscious of self alone.

Verse 22 :

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।
अयमेव हि मे बन्ध आसीद् या जीविते स्पृहा ॥२२॥

*nāham deho na me deho jīvo nāham-aham hi cit,
ayam-eva hi me bandha āsīd yā jīvite sprhā. (22)*

I am not the body. Nor have I a body. I am not a being (ego). I am pure Consciousness. That I had desired to live - this indeed was my bondage. [Chapter 2 – Verse 22]

- I am not Body / I do not have a body.
- I am not a Jiva.
- Body → Inert Matter.
→ Self is pure Consciousness.
- Therefore Not body.

I do not have a body :

- Self ever unattached and never identifies with the body.

Jiva :

- I am not finite self.
- The self identifying with the Ego = Jiva.
- There is never a cessation of me the self, never death for me the “self”.

Verse 23 :

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

*aho bhuvana-kallolair-vicitrairdrāk samutthitam,
mayyananta-mahāmbhodhau cittavāte samudyate. (23)*

O Marvellous! In the limitless ocean of Me, when mental storms rise, diverse waves of worlds are instantly produced. [Chapter 2 – Verse 23]

Only Self alone exists :

- Universe is name + form superimposed on the self.
- That gives appearance of reality to the world.

Wind subsides :

- Waves subside / name + form vanishes.
- Waves nothing but water.

Verse 24 :

मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४ ॥

*mayyananta-mahāmbhodhau cittavāte praśāmyati,
abhāgyājīvavanijō jagatpoto vinaśvaraḥ. (24)*

With the calming of the storms of the mind, in the limitless ocean of Myself, unfortunately for the jiva, the trader, the ship of the universe gets wrecked and sunk! [Chapter 2 – Verse 24]

- When Mind subsides → Jiva + Universe subside.
- When mind manifest → Jiva+ Universe manifest.



Trader.. Actions = Commerce



Good + Bad products = Profit / Loss

Verse 25 :

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५ ॥

*mayyananta-mahāmbhodhāv-āścaryam jīva-vīcayah,
udyanti ghnanti khelanti praviśanti svabhāvataḥ. (25)*

Wonderful! Marvellous! In Me, the limitless ocean, the waves of individual selves, according to their nature, rise, jostle about, play for a time and disappear. [Chapter 2 – Verse 25]

- I am shoreless ocean – Waves are individual Jivas.
- According to their nature, Jivas rise – strive each other, play for a time and disappear.
- According to Karmas of Jivas.



CHAPTER 3

Self in All – All in Self

Chapter III

Test of Realisation (14 Verses)

Verse 1 :

अष्टावक्र उवाच

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः ।
तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥१॥

aṣṭāvakra uvāca

*avināśinam-ātmānam-ekaṁ vijñāya tattvataḥ,
tavātmajñasya dhīrasya katham-arthārjane ratiḥ. (1)*

Astavakra said : Having known the Self in its true nature as indestructible and one, how is it that you, a knower of the Self and one poised in wisdom, feel passion for the accumulation of wealth? [Chapter 3 – Verse 1]

Ashtavakra's accusations on Janaka :

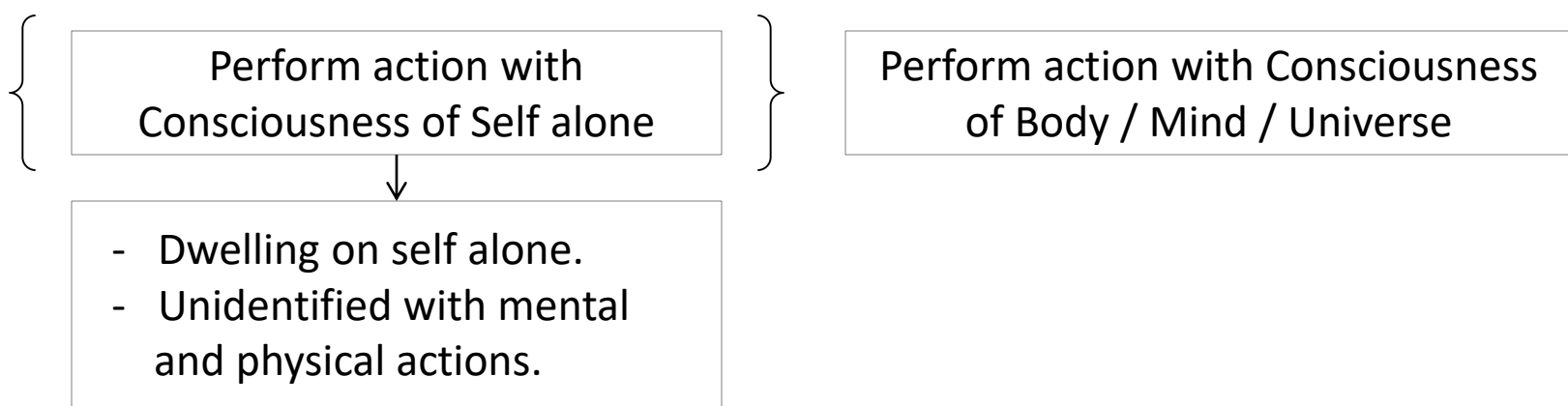
Realisation :

- Status of realised person – Chapter III + IV.

Liberated :

- Realises at all times / under all conditions.

- 1) Whatever exists in the universe = Own self on which awareness of Body / Mind / Universe is superimposed.
- 2) Has his being in the fullness of this self consciousness.
- 3) Remains unidentified with all actions of body / mind (senses / free from sense of egoism).



- Beyond domain of Value judgement.

Verse 2 :

आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।
शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥२॥

*ātmājñānād-aho prītir-viṣaya-bhrama-gocare,
śukterajñānato lobho yathā rajata-vibhrame. (2)*

Alas! Just as, due to ignorance, a seashell is sought, mistaking it for silver, even so, due to the "ignorance" of the Self, there is attachment to the illusory world of the senses. [Chapter 3 – Verse 2]

- Attachment to things of the world.



Because of ignorance of true nature of the objects / self.

Right Knowledge	Objects of Senses
- Self alone exists.	- World - Illusion - Therefore Shouldn't be attached.

Verse 3 :

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥३॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,
so'ham-asmīti vijñāya kiṁ dīna iva dhāvasi. (3)*

Having realised, "I am That", from which the universe arises, like waves from the sea, why do you run about like a wretched creature? [Chapter 3 – Verse 3]

Misery / Fear / Helplessness



Proceeds from Conception of
Universe other than our own self

- All waves = Sea itself.
- Universe = Our own self.

Verse 4 :

श्रुत्वाऽपि शुद्धचैतन्यमात्मानं अतिसुन्दरम् ।
उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥४॥

*śrutvā'pi śuddha-caitanyam-ātmānaṁ atisundaram,
upasthe'tyanta-saṁsakto mālinyam-adhigacchati. (4)*

Even after hearing that the Self is pure Consciousness, supremely beautiful, how can one yet be deeply entangled in sensuous objects and thus become impure? [Chapter 3 – Verse 4]

Self knowledge	Attachment to sensual objects / lost
<ul style="list-style-type: none"> - Pure Consciousness / Beautiful. - Serene / fearless / self contained. 	<ul style="list-style-type: none"> - Impure - Lust covets the body. - Increases body Consciousness. - Unclean condition of Mind. - Clouds spiritual Consciousness.

Both can't exist together

Verse 5 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते ॥५॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,
muner-jānata āścaryam mamatvam-anuvartate. (5)*

This is amazing that the sense of ownership (mineness) should still continue in the wise men who have realised "the Self in all beings and all beings in the Self". [Chapter 3 – Verse 5]

- Sense of ownership / quality arises in which other things are considered to be existing outside oneself.

Verse 6 :

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।
आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥६॥

*āsthitaḥ paramādvaitam mokṣārthe'pi vyavasthitaḥ,
āścaryam kāmavaśago vikalahaḥ keliśikṣayā. (6)*

It is strange indeed, that one abiding in the transcendent non-duality and set for the goal of Liberation should yet come under the sway of lust and distraught by his sexual habits.
[Chapter 3 – Verse 6]

- Lust is enemy of knowledge...

Verse 7 :

उद्भूतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।
आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥७॥

*udbhūtam jñāna-durmitram-avadhāryātīdurbalaḥ,
āścaryam kāmam-ākāṅkṣet kālam-antam-anuśritaḥ. (7)*

Strange it is that knowing sex to be an enemy of Knowledge, even a man who has grown extremely weak and has reached his last day should yet desire for sex-gratification!
[Chapter 3 – Verse 7]

- One who discriminates the eternal and transient, is unattached to objects of this world and the next.

Verse 8 :

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।
आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥८॥

*ihāmutra viraktasya nityānitya-vivekinaḥ,
āścaryaṁ mokṣa-kāmasya mokṣādeva vibhīṣikā. (8)*

It is strange that one who is unattached to the pleasures of this world and the next, who discriminates the eternal from the ephemeral and who aspires for Liberation, should yet fear the dissolution of the body! [Chapter 3 – Verse 8]

- Realised witnesses his own body acting as it were anothers...
- Praise + blame – refers to bodily + mental actions.
- Self has no connection with his bodily + mental actions.
- Therefore is not affected by praise or blame.

Verse 9 + 10 :

धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।
आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥९॥

*dhīrastu bhojyamāno'pi pīḍyamāno'pi sarvadā,
ātmānaṁ kevalaṁ paśyan na tuṣyati na kupyati. (9)*

The wise person ever sees the absolute Self and is neither pleased nor angry, indeed, even when feted and feasted or tormented. [Chapter 3 – Verse 9]

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।
संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥१०॥

*ceṣṭamānaṁ śarīraṁ svaṁ paśyatyanya-śarīravat,
saṁstave cāpi nindāyāṁ katham kṣubhyet mahāśayaḥ. (10)*

A great souled person watches his own body acting as if it were another's. As such, how should he be perturbed by praise or blame? [Chapter 3 – Verse 10]

- Seeing ever the self, one is not angry / whose mind is not agitated.

Verse 11 :

मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः ।
अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥११॥

*māyā-mātram-idaṁ viśvaṁ paśyan vigata-kautukaḥ,
api sannihite mṛtyau katham trasyati dhīradhīḥ. (11)*

Realising this universe as a mere illusion and having lost all zest in life, how can even such a man of poised intellect fear the approach of death? [Chapter 3 – Verse 11]

- Universe is an illusion / non-existent.
- Self is birthless / eternal / deathless.
- Birth + death – illusory Phenomena.
- Self not affected.

Verse 12 :

निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः ।
तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥१२॥

*niḥspṛhaṁ mānasaṁ yasya nairāśye'pi mahātmanah,
tasyātma-jñāna-tr̥ptasya tulanā kena jāyate. (12)*

With whom can we compare that great sage, whose mind is free from desires; who, even in his frustration experiences contentment in his Self-knowledge? [Chapter 3 – Verse 12]

- He is fulfilled / content / all wants satisfied.

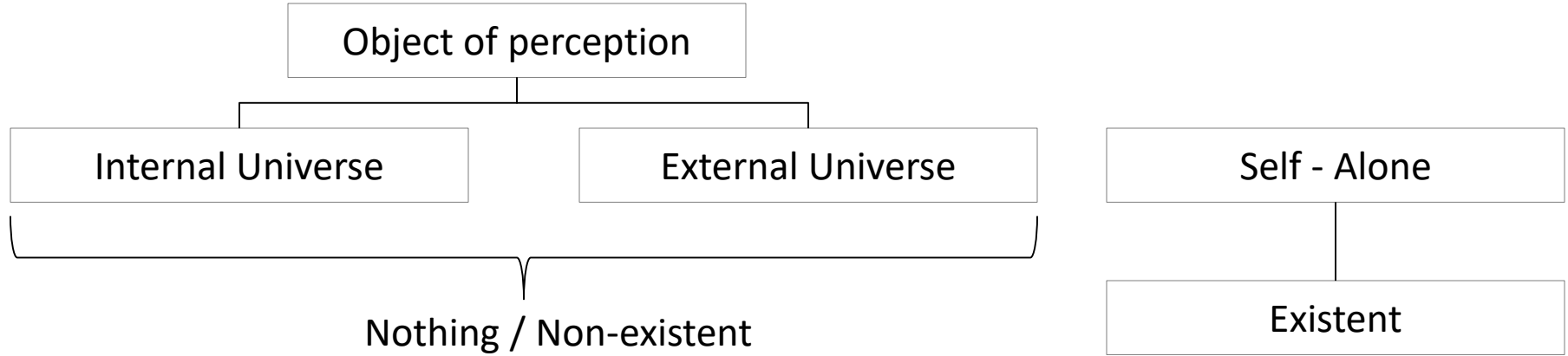
all desires extinct.

Verse 13 :

स्वभावादेव जानानो दृश्यमेतन्न किञ्चन ।
इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥१३॥

*svabhāvād-eva jñāno dṛśyam-etanna kiñcana,
idaṁ grāhyam-idaṁ tyājyaṁ sa kiṁ paśyati dhīradhīḥ. (13)*

Why should that wise minded man, who knows that the perceived world in its own nature, has no substance, consider one thing acceptable and another unacceptable?[Chapter 3 – Verse 13]



- Therefore, become unattached to all objects.

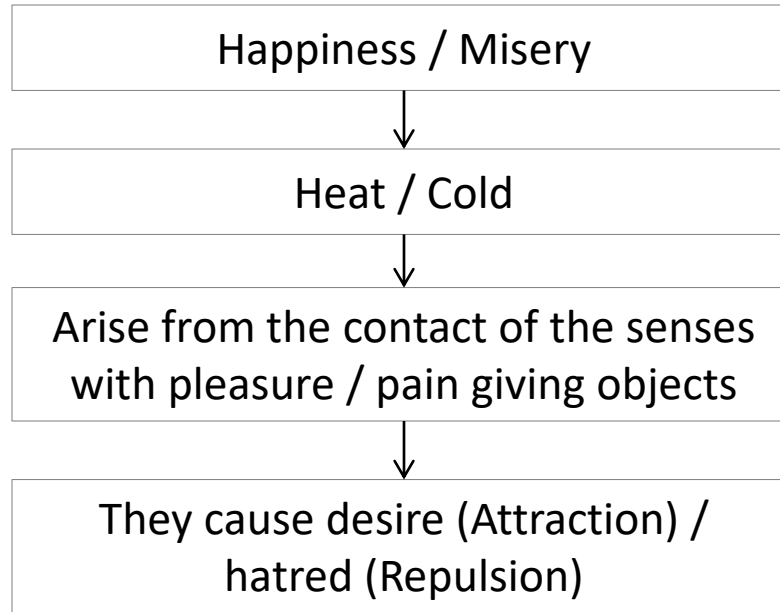
Verse 14 :

अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।
यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥१४॥

*antastyakta-kaṣāyasya nirdvandvasya nirāśiṣaḥ,
yadṛcchayāgato bhogo na duḥkhāya na tuṣṭaye. (14)*

He who has given up all worldly passions from his mind, who is beyond the pairs of opposites and who is free from desires, to him objects of enjoyment, unexpectedly reaching him, can cause neither pleasure nor pain. [Chapter 3 – Verse 14]

Pairs of Purva Pakshi :





CHAPTER 4

Glory of Realisation

Chapter IV

Glorification of Self Realisation

Verse 1 :

जनक उवाच

हन्तात्मज्ञस्य धीरस्य खेलतो भोगलीलया ।
न हि संसारवाहीकैर्मूढैः सह समानता ॥१॥

janaka uvāca

*hantātmajñasya dhīrasya khelato bhogalīlayā,
na hi saṁsāra-vāhīkair-mūḍhaiḥ saha samānatā. (1)*

O marvel! The man of understanding, the knower of the Self, who plays the sport of life, has no comparison with the deluded beasts of burden of the world. [Chapter 4 – Verse 1]

Janaka :

- Joy + sorrows... play to man of realisation / Jugglers show.

Verse 2 :

यत्पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।
अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥२॥

*yat-padam prepsavo dīnāḥ śakrādyāḥ sarva-devatāḥ,
aho tatra sthito yogī na harṣam-upagacchati. (2)*

O marvel! The yogin does not feel elated abiding in that state which Indra and others hanker after and become unhappy (because they cannot attain it). [Chapter 4 – Verse 2]

- Yogin is in Satchit Ananda state.

Verse 3 :

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।
न ह्याकाशस्य धूमेन दृश्यमानाऽपि सङ्गतिः ॥३॥

*tajjñasya puṇya-pāpābhyāṁ sparśo hyantarna jāyate,
na hyākāśasya dhūmena dṛśyamānā'pi saṅgatiḥ. (3)*

Indeed, the heart of one who has comprehended the Self is not touched by virtue and vice, just as the space is uncontaminated by smoke even though apparently it exists in space. [Chapter 4 – Verse 3]

- Self – not touched by Virtue / vice.
- Sky – Not touched by smoke.

Verse 4 :

आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥४॥

*ātmaivedaṁ jagat-sarvaṁ jñātaṁ yena mahātmanā,
yadṛcchayā vartamānaṁ taṁ niṣeddhurṁ kṣameta kaḥ. (4)*

The wise man, who has known this entire universe to be the Self alone, acts spontaneously. Who can forbid him? [Chapter 4 – Verse 4]

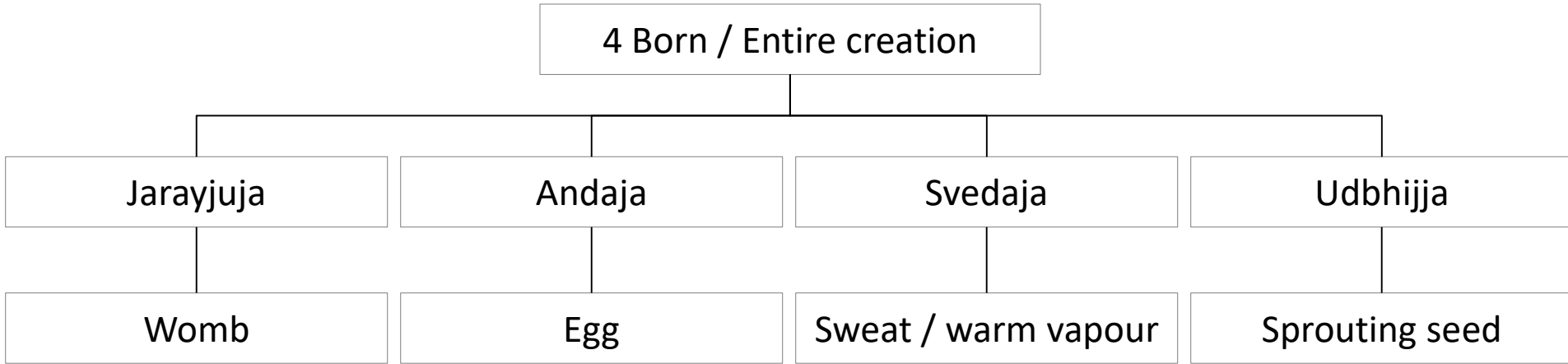
- Entire universe = Self alone.
- Realised – Doesn't stop to evil actions.
- All Samskaras annihilated before realisation.

Verse 5 :

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।
विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥५॥

*ābrahma-stamba-paryante bhūta-grāme caturvidhe,
vijñasyaiva hi sāmāthyam-icchānicchā-vivarjane. (5)*

Of the four categories of existence, from Brahma down to a grass blade, it is the wise one alone who has the capacity to renounce desires and aversions. [Chapter 4 – Verse 5]



- Realised – Self + World = Brahman..
Sees one.

Verse 6 :

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।
यद्वेत्ति तत्स कुरुते न भयं तस्य कुत्रचित् ॥६॥

*ātmānam-advayaṁ kaścijjānāti jagadīśvaram,
yadvetti tatsa kurute na bhayaṁ tasya kutracit. (6)*

Rare indeed is the one who knows the Self, as one without a second and as the Lord of the universe. He does what comes to his mind and has no fears from any quarters.
[Chapter 4 – Verse 6]

Realised :

- Acts under the impulsion of the effects of his past life (Prarabda).
- No sense of doership.
- Therefore Actions free / spontaneous.



CHAPTER 5

Four Methods – Dissolution of Ego

Chapter V

Verse 1 :

अष्टावक्र उवाच

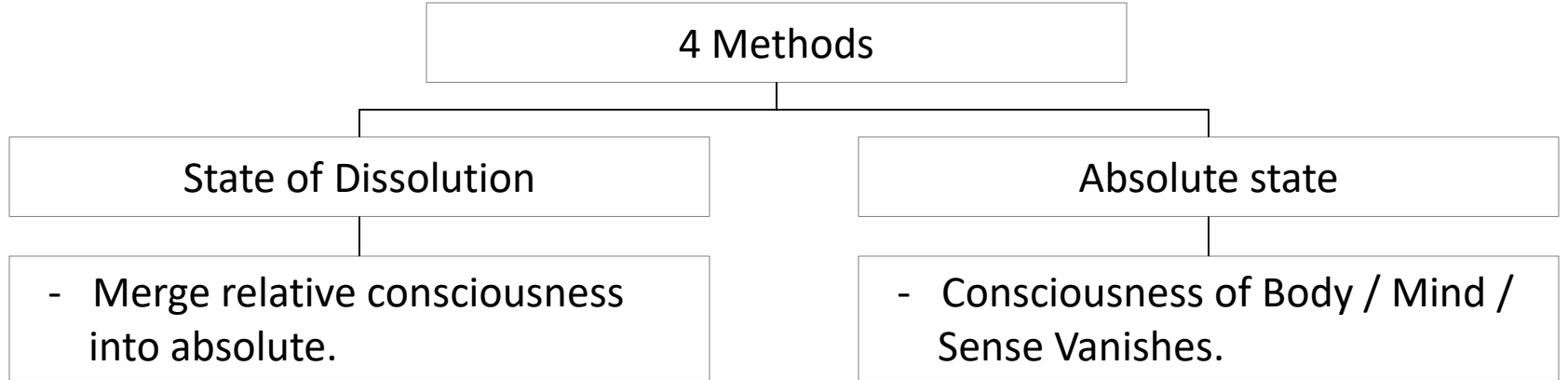
न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥१॥

aṣṭāvakra uvāca

*na te saṅgo'sti kenāpi kiṁ śuddhastyaktum-icchasi,
saṅghāta-vilayaṁ kurvannevaṁ-eva layaṁ vraja. (1)*

Astavakra Said : You have no contact with anything whatsoever. Pure as you are, what do you want to renounce? Having dissolved the body-complex, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 1]

Ashtavakra :



Verse 2 :

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।
इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥२॥

*udeti bhavato viśvaṁ vāridheriva budbudah,
iti jñātvaiḥkaṁ-ātmānam-evaṁ-eva layaṁ vraja. (2)*

The universe rises from You, like a bubble from the sea, thus comprehend the non-dual Self. In this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 2]

- Universe rises from you like bubbles rising from sea.

Water	Bubbles
<ul style="list-style-type: none"> - Substance of Sea - Self 	<ul style="list-style-type: none"> - Name + Form - Apparent - Universe / Superimposed.

Verse 3 :

प्रत्यक्षमप्यवस्तुत्वाद्विश्वं नास्त्यमले त्वयि ।
रज्जुसर्प इव व्यक्तमेवमेव लयं व्रज ॥३॥

*pratyakṣam-apyavastutvād-viśvaṁ nāstyamale tvayi,
rajjū-sarpa iva vyaktam-evam-eva layaṁ vraja. (3)*

The universe even though visible, because it is unreal, like the snake in the rope, does not exist in you, who are pure. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 3]

Self	Snake
<ul style="list-style-type: none"> - Pure - Rope 	<ul style="list-style-type: none"> - Universe doesn't exist in self. - Superimposed on self. - Present to the senses - Non-real / illusory

Verse 4 :

समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥४॥

*sama-duḥkha-sukhaḥ pūrṇa āśā-nairāśyayoḥ samaḥ,
sama-jīvita-mṛtyuḥ sannevaṁ-eva layaṁ vraja. (4)*

You are perfect and the same in pain and pleasure, in hope and disappointment and in life and death. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 4]

Self	Ourselves other than self
<ul style="list-style-type: none">- Alone exists- Free nature	<ul style="list-style-type: none">- Therefore Joy / Sorrow / Hope / despair Life / death.



CHAPTER 6

The Self Supreme

Chapter VI

Verse 1 :

जनक उवाच

आकाशवदनन्तोऽहं घटवत्प्राकृतं जगत् ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

janaka uvāca

*ākāśavad-ananto 'ham ghaṭavat-prākṛtaṁ jagat,
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (1)*

Janaka Said : Infinite as space am I and the world like a limited jar; this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed.
[Chapter 6 – Verse 1]

Janaka :

- I am boundless like space.
- World – like Jar...

Pure Self	Space in Jar	Infinite space outside
- Never limited	- Universe has no separate existence of its own.	- Illusion - Like waking / dream

- Existence only in name and form.

Verse 2 :

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥२॥

*mahodadhir-ivāhaṁ sa prapañco vīcisannibhaḥ,
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (2)*

I am like the ocean and the universe is like a wave : this is "true Knowledge". There is nothing then to be renounced or to be accepted or to be destroyed. [Chapter 6 – Verse 2]

Oneness of Self :

- Universe = Name + form – superimposed.
- Water = Real substance
- Wave = Name + form / apparent.

Verse 3 :

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥३॥

*aham sa śukti-saṅkāśo rūpyavad-viśvakalpanā,
iti jñānam tathaitasya na tyāgo na graho layah. (3)*

I am like the seashell and the illusion of the universe is like the silveriness, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 3]

I	Universe
Pearl	Silver / illusion

- Therefore, can't renounce world / accept world.

Verse 4 :

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥४॥

*aham vā sarvabhūteṣu sarvabhūtānyatho mayi,
iti jñānam tathaitasya na tyāgo na graho layaḥ. (4)*

I am, indeed, in all beings and all beings are in Me, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 4]

I / Self	Universe
- Only substance of Universe / Substratum.	- Superimposition



CHAPTER 7

That Tranquil Self

Chapter VII

Nature of Self Realisation

Verse 1 :

जनक उवाच

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

janaka uvāca

*mayyananta-mahāmbhodhau viśvapota itastataḥ,
bhramati svānta-vātena na mamāstyasahiṣṇutā. (1)*

In Me, the shoreless ocean, the ark of the universe, moves here and there, driven by the wind of its own mind (universal mind). I am not impatient. [Chapter 7 – Verse 1]

Janaka :

- Wind tosses ship :
 - Here + there.
 - Ocean not affected by movement of ship.
- Universe ever changing... doesn't affect the self.

Verse 2 :

मय्यनन्तमहाम्भोधौ जगद्धीचिः स्वभावतः ।
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

*mayyananta-mahāmbhodhau jagad-vīciḥ svabhāvataḥ,
udetu vāstam-āyātu na me vṛddhirna ca kṣatiḥ. (2)*

In Me, the limitless ocean, let the waves of the world rise and vanish spontaneously. I experience neither increase nor decrease (of Me) thereby. [Chapter 7 – Verse 2]

Wave	Water
- Appears	- With Name + form - No increase / decrease in substance.

World	Self
- Appear	- With Name + form Superimposed on self. - Name + form Vanish... - Reality ever same

Verse 3 :

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।
अतिशान्तो निराकार एतदेवाहमास्थितः ॥३॥

*mayyananta-mahāmbhodhau viśvaṁ nāma vikalpanā,
atīśānto nirākāra etadevāham-āsthitaḥ. (3)*

In Me, the shoreless ocean, is the imagined illusion of the universe. I am the profoundly tranquil and formless. In this Knowledge alone, I abide. [Chapter 7 – Verse 3]

Knowledge :

- World is appearance.
- Self remains ever calm + formless.

Verse 4 :

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥४॥

*nātmā bhāveṣu no bhāvas-tatrānante nirañjane,
ityasakto'spr̥haḥ śānta etadevāham-āsthitaḥ. (4)*

The Self is not in the object, nor is the object in this Self, which is infinite and taintless. Hence, it is free from attachment and desire; it is tranquil. In this Knowledge alone I abide. [Chapter 7 – Verse 4]

Self / Infinite / All pervasive stainless	Object
<ul style="list-style-type: none">- Not in the object- Can't be contained by Body / Mind.	<ul style="list-style-type: none">- Not in the self.- Superimposed on the self.- Do not really exist in the self.

Verse 5 :

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

*aho cinmātram-evāham-indrajālopamaṁ jagat,
ato mama katham̐ kutra heyopādeya-kalpanā. (5)*

O Marvellous! I am really pure Consciousness. The world is like a magic show. Hence, how and where can there be any notion of rejection or acceptance in Me? [Chapter 7 – Verse 5]

- I am Consciousness.

World :

- Jugglers show.
- False
- Illusory
- Has no existence.
- Visible
- Therefore, no object can ever attract or repel me!



CHAPTER 8

Bondage and Freedom

Chapter VIII

Verse 1 :

अष्टावक्र उवाच

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्धृष्यति कुप्यति ॥१॥

aṣṭāvakra uvāca

*tadā bandho yadā cittam kiñcid-vāñchati śocati,
kiñcin-muñcati grhṇāti kiñcid-dhṛṣyati kupyati. (1)*

Astavakra Said : It is bondage when the mind desires or grieves at anything; does reject or accept anything; does feel happy or angry at anything. [Chapter 8 – Verse 1]

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥२॥

*tadā muktir-yadā cittam na vāñchati na śocati,
na muñcati na grhṇāti na hrṣyati na kupyati. (2)*

Freedom is attained when the mind does not desire or grieve, does not reject or accept, does not feel happy or angry at anything. [Chapter 8 – Verse 2]

Bondage	Liberation
- When Mind desires / grieves at anything / rejects / accepts / feels happy / angry.	- When mind doesn't desire / grieve / accept / reject / feel happy / angry.

Desires / Grieving :

- Modification of Chitta – Mind stuff.
- Lake with ripples / muddy / agitate.

True Self :

- Depths of the lake...
- We can Catch Glimpse of depth when water is calm / clear / no waves.

Mental Modifications :

- Only when we identify with the Chitta – Mind stuff.
- Therefore, can't see the self.
- Therefore, in ignorance + bondage.
- When mind calm.. Free from modification... we attain liberation.

Verse 3 :

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

tadā bandho yadā cittam saktam kāsvapi dr̥ṣṭiṣu,
tadā mokṣo yadā cittam-asaktam sarvadr̥ṣṭiṣu. (3)

It is bondage, when the mind is attached to any of the sensory perceptions. It is freedom when the mind is detached from all perceptions. [Chapter 8 – Verse 3]

Bondage	Liberation
<ul style="list-style-type: none">- Mind is attached to any sense experience.- Association with internal mental modification.	<ul style="list-style-type: none">- Mind detached from all sense experiences.- Disassociation with internal mental modification.

Verse 4 :

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥४॥

*yadā nāhaṁ tadā mokṣo yadāhaṁ bandhanam tadā,
matveti helayā kiñcit mā gṛhāṇa vimuñca mā. (4)*

When there is no ego-"I" there is "freedom", when there is ego-"I" there is "bondage".
Knowing thus, stop from accepting or rejecting anything playfully. [Chapter 8 – Verse 4]

Bondage	Liberation
<ul style="list-style-type: none">- When there is "I" / Ego.- Identifies with Body / Mind.	<ul style="list-style-type: none">- No "I" / Ego.- No identification with Body / Mind.- Self = One without second pervading whole universe.- No desire / aversion.



CHAPTER 9

Indifference

Chapter IX

Detachment

Verse 1 :

अष्टावक्र उवाच

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥१॥

aṣṭāvakra uvāca

*kṛtākṛte ca dvandvāni kadā śāntāni kasya vā,
evam jñātveha nirvedād-bhava tyāgaparo'vratī. (1)*

Astavakra said : To whom do the conflicts of duties performed and not performed and of the pairs of opposites belong? When do they cease? End for whom? Having thus fully enquired, through complete indifference to the world, become passionless and be devoted to renunciation. [Chapter 9 – Verse 1]

Astavakra :

- Life mix of Joy / Sorrow...

Success / Failure...

Good / Evil...

- When we consider world = Real.
- Therefore, have sense of duty.

Way Out :

- Realise unreality of world.
- Renounce identification with world.
- Religious rites / vow... presupposes – desire for earthly / heaven.

Verse 2 :

कस्यापि तात धन्यस्य लोकचेषावलोकनात् ।
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

*kasyāpi tāta dhanyasya loka-ceṣṭāvalokanāt,
jīvitecchā bubhukṣā ca bubhutsopaśamaṁ gatāḥ. (2)*

Rare indeed, my son, is that blessed person whose passion for living, desire to enjoy and hunger to learn and know have been extinguished by observing the ways of men.[Chapter 9 – Verse 2]

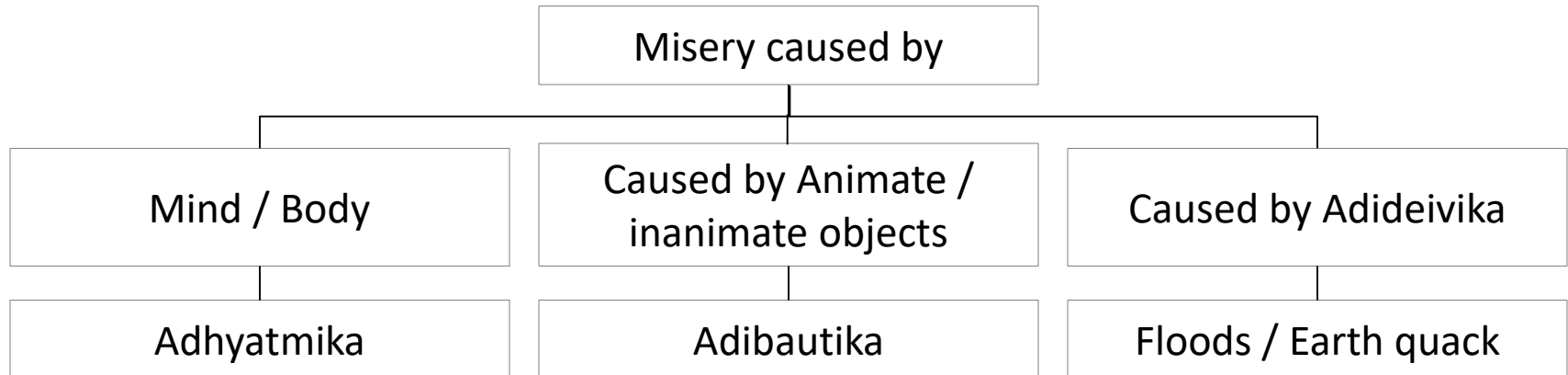
- See suffering in world...
- Realise, world can't give eternal happiness....

Verse 3 :

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

*anityaṁ sarvaṁ-evedaṁ tāpa-tritaya-dūṣitam,
asāraṁ ninditaṁ heyam-iti niścitya śāmyati. (3)*

The Man of Wisdom becomes serene by realising that this world indeed is transient, filthy with the triple misery, worthless, contemptible and as something to be rejected. [Chapter 9 – Verse 3]



Verse 4 :

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४॥

*ko'sau kālo vayaḥ kiṁ vā yatra dvandvāni no nṛṇām,
tānyupekṣya yathāprāptavartī siddhim-avāpnuyāt. (4)*

What is that time or that age, in which the pairs of opposites do not exist for man? He who, abjuring these, rests contented with what comes to him unasked, reaches perfection.
[Chapter 9 – Verse 4]

- No time.. Where there is unalloyed Good / Joy / Evil / Sorrow.
- Therefore no peace in life's process...
- Therefore, transcend the process.. Of relative life + attain peace.

Verse 5 :

नाना मतं महर्षीणां साधूनां योगिनां तथा ।
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

*nānā matam maharṣīṇāṁ sādhuṇām yoginām tathā,
dṛṣṭvā nirvedam-āpannaḥ ko na śāmyati mānavaḥ. (5)*

Where is that man, who having observed the diversities of opinions among the great seers, sages and yogins, and thus becoming completely indifferent, does not attain tranquillity.
[Chapter 9 – Verse 5]

- Realised – has observed diversity in opinions of seers.

Verse 6 :

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

*kṛtvā mūrti-parijñānaṁ caitanyasya na kiṁ guruḥ,
nirveda-samatā-yuktyā yastārayati saṁsṛteḥ. (6)*

What is that time or that age, in which the pairs of opposites do not exist for man? He who, abjuring these, rests contented with what comes to him unasked, reaches perfection.
[Chapter 9 – Verse 4]

Realised :

- Equanimous in friendship + enmity, happiness / misery...
- Spiritual guide : Only one who has realised the truth.

Verse 7 :

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।
तत्क्षणाद्वन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

*paśya bhūta-vikārāṁs-tvaṁ bhūtamātrān yathārthataḥ,
tat-kṣaṇād-bandha-nirmuktaḥ svarūpastho bhaviṣyasi. (7)*

Recognising the modifications of the elements as nothing in reality, but the five elements themselves, you will at once be free from their bondage, and thus abide in your true nature.
[Chapter 9 – Verse 5]

Body / Mind / Senses :

- Basic 5 elements.
- Differing in patterns of combination.

- Patterns change + we consider one beautiful / ugly.
- Moment you feel all things to be 5 elements, all likes / dislikes will Vanish.

Bondage	Freedom
- Attraction to body / things of world.	- Foregoing attraction - Abiding in true self.

Verse 8 : Important Verse

वासना एव संसार इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

*vāsanā eva saṁsāra iti sarvā vimuñca tāḥ,
tattyāgo vāsanātyāgāt sthitiradya yathā tathā. (8)*

Desires alone constitute the world; therefore, you please renounce them all. The giving up of desires is the renunciation of the world. Now you may live anywhere you like.
[Chapter 9 – Verse 8]

Desire :

- Binds us to the world + makes us think world is real.
- Subjects us to birth / death.
- Once we are free from desire...
- Reality of world will Vanish + no rebirth.
- Therefore renounce “Desire” + be free.



CHAPTER 10

Dispassion

Chapter X

Quietitude

Verse 1 :

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

aṣṭāvakra uvāca

*viḥāya vairiṇaṁ kāmam-arthaṁ cānartha-saṅkulam,
dharmam-apyetayor-hetuṁ sarvatrānādaraṁ kuru. (1)*

Having given up "desire" (kama) which is the enemy, "wealth" (artha - worldly prosperity) which is attended with mischief, and "piety" (dharma - performance of good deeds) which is the cause of these two, cultivate indifference to everything. [Chapter 10 – Verse 1]

Ashtavakra :

Give Up :

- Kama – Enemy.. Obstructs knowledge / binds us to the world.
- Artha – Worldly prosperity – leads to harmful habits of mind.
- Dharma – Good works.

} 3 aims of existence



Gives us prosperity + Worldly enjoyment (Senseual).

- To Attain Moksha... need to drop Dharma / Artha / Kama.

Verse 2 :

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥२॥

*svapnendrajālavat paśya dināni trīṇi pañca vā,
mitra-kṣetra-dhanāgāra-dāra-dāyādi-sampadaḥ. (2)*

Look upon friends, lands, wealth, houses, wives, presents, and other such objects of fortune as a dream or as a magician's show, lasting only a few days - just three or five. [Chapter 10 – Verse 2]

- Wealth / Houses / Friends / ... are dream / magic show for few days.
- Unreal / transitory.

Verse 3 :

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

*yatra yatra bhavet-trṣṇā saṁsāraṁ viddhi tatra vai,
prauḍha-vairāgyam-āśritya vītatṛṣṇaḥ sukhī bhava. (3)*

Know that to be the world wherever there is desire. Cultivating strong dispassion, go beyond the desire and be happy. [Chapter 10 – Verse 3]

- Where there is desire – there is the world.
- Desire for sensual enjoyment leads man to various worlds and binds him.

Verse 4 :

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।
भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥४॥

*tr̥ṣṇā-mātrātmako bandhas-tannāśo mokṣa ucyate,
bhavāsaṁsakti-mātreṇa prāpti-tuṣṭir-muhurmuhuḥ. (4)*

Desire is the soul of bondage and its destruction is said to be Liberation. By non-attachment to the world alone does one attain the constant bliss of the realisation of the Self. [Chapter 10 – Verse 4]

Bondage	Liberation
Desire	Destruction of Desire

- Only by non-attachment to the world does one attain the constant joy of realisation of the self.

Verse 5 :

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

*tvam-ekāś-cetanah śuddho jaḍam viśvam-asat-tathā,
avidyāpi na kiñcit-sā kā bubhutsā tathāpi te. (5)*

You are the one, pure Intelligence. The universe is inert and unreal. Ignorance also is non-existent. What then can you yet desire to know? [Chapter 10 – Verse 5]

Universe	I am
<ul style="list-style-type: none"> - Non-intelligent / unreal nonexistent. - Ignorance causes us to accept it as real / existent. - All nonself is non-intelligent. 	<ul style="list-style-type: none"> - Pure – intelligence / Real - All consciousness is consciousness of the self.

Verse 6 :

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

*rājyaṁ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca,
saṁsaktasyāpi naṣṭāni tava janmani janmani. (6)*

Kingdoms, sons, wives, bodies and pleasures have all been lost to you, life after life, even though you were attached to them. [Chapter 10 – Verse 6]

Why Renounce?

- World is transient...
- Even if we love, we can't retain it for long.
- Loose them every life... no use of attachment to things / beings.

Verse 7 :

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

*alam-arthena kāmena sukṛtenāpi karmaṇā,
ebhyaḥ saṁsāra-kāntāre na viśrāntam-abhūn-manaḥ. (7)*

Enough of wealth, desires and pious deeds! In the wilderness of the world, the mind did not find repose in these. [Chapter 10 – Verse 7]

- Dharma / Artha / Kama – Worthless.

Verse 8 :

कृतं न कति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥८॥

*kṛtaṁ na kati janmāni kāyena manasā girā,
duḥkham-āyāsadaṁ karma tad-adyāpy-uparamyatām. (8)*

For how many births have you not undertaken hard and painful work with your body, mind and speech? Hence, cease them, at least today! [Chapter 10 – Verse 8]

- Present body / experiences... as a result of our actions in past life.
- No lasting happiness.
- Worldly actions spring from ignorance... and cause misery + bondage.



CHAPTER 11

Self as Pure Intelligence

Chapter XI

Wisdom

Verse 1 :

अष्टावक्र उवाच
भावाभावविकारश्च स्वभावादिति निश्चयी ।
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

aṣṭāvakra uvāca
bhāvābhāva-vikāraśca svabhāvād-iti niścayī,
nirvikāro gata-kleśaḥ sukhenai vopasāmyati. (1)

Astavakra said : He who has understood with certitude that change in the form of existence and destruction is inherent in things, he becomes unperturbed and free from pains and easily finds his peace. [Chapter 11 – Verse 1]

Ashtavakra :

- Everything exists / changes and is destroyed nothing is permanent.
- Mental disturbance and pain are caused by our attachment to transitory objects taking them to be permanent.

Verse 2 :

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥२॥

īśvaraḥ sarva-nirmātā nehānya iti niścayī,
antargalita-sarvāśaḥ śāntaḥ kvāpi na sajjate. (2)

He who has understood with certitude that God (Self) is the Creator of all and there is non else here, becomes calm with all his inner desires melted away. He is no longer attached to anything whatsoever. [Chapter 11 – Verse 2]

- Universe has risen from the self, exists in the self, dissolves in the self.
- No existence other than the self.
- Desires arise from thinking that there are other things and existences outside oneself.
- There is only self + nothing else feeling of otherness goes, therefore there is peace.

Verse 3 :

आपदः सम्पदः काले दैवादेवेति निश्चयी ।
तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥३॥

*āpadaḥ sampadaḥ kāle daivād-eveti niścayī,
tr̥ptaḥ svasthendriyo nityaṁ na vāñchati na śocati. (3)*

He who has understood with certitude that misfortune and fortune come in their own time, through the effects of past actions, becomes ever contented and has all his senses well under control. He neither desires nor grieves. [Chapter 11 – Verse 3]

- Adversity / prosperity due to past actions and come in their own time.

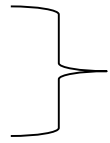
Verse 4 :

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४॥

*sukha-duḥkhe janma mr̥tyū daivād-eveti niścayī,
sādhyādarśī nirāyāsaḥ kurvannapi na lipyate. (4)*

He who has understood with certitude that happiness and sorrow, birth and death, are all due to the effects of past actions, does no more seek after the ordinary goals of life. He becomes free from efforts. He is not attached (tainted) even though engaged in action. [Chapter 11 – Verse 4]

- Happiness / Misery
- Birth / Death
- I am not the doer of actions.



Due to effects of past actions.

Verse 5 :

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५॥

*cintayā jāyate duḥkham nānyatheheti niścayī,
tayā hīnaḥ sukhī śāntaḥ sarvatra galitaspr̥haḥ. (5)*

He who has understood with certitude that it is anxiety and nothing else that brings sorrow in the world, becomes free from it and is happy and peaceful everywhere with his desires melted away. [Chapter 11 – Verse 5]

Care presupposes :

- Identification of mind with worldly object.
- Creates attachment / bondage.

Verse 6 :

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥६॥

*nāham deho na me deho bodho'ham-iti niścayī,
kaivalyam-iva saṁprāpto na smaratyakṛtaṁ kṛtam. (6)*

I am not the body, nor is the body mine, I am pure Intelligence - he who has understood this with certitude, does no longer remember what he "has done" or what he "has not done", as if he has attained the state of aloneness (Kaivalya). [Chapter 11 – Verse 6]

- I am not body / body is not mine.
- I am Consciousness...
- Work pertains to body / mind.. Not self...
- There is no identification with body / mind.
- Self realisation continues after destruction of body.

Verse 7 :

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः ॥७॥

*ābrahma-stamba-paryantam-ahameveti niścayī,
nirvikalpaḥ śuciḥ śāntaḥ prāptāprāpta-vinirvṛtaḥ. (7)*

I am indeed in everything from the Creator down to a tuft of grass - he who has understood this with certitude becomes free from all thought oscillations; pure and serene, he withdraws from what is attained and what is not attained. [Chapter 11 – Verse 7]

- Brahma – grass.. I am all
- Doesn't see anything outside self.

Verse 8 :

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

*nānāścaryam-idaṁ viśvaṁ na kiñcid-iti niścayī,
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (8)*

He who has understood with certitude that this manifold and marvellous universe is nothing (unreal), becomes desireless pure Intelligence. he finds peace, as if nothing exists. [Chapter 11 – Verse 8]

- Inner peace... of absolute state perceives the apparent existence of the universe.



CHAPTER 12

How to abide in the Self

Chapter XII
Abiding in the Self
State of Higher Realisation

Verse 1 :

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

janaka uvāca

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,
atha cintāsahas-tasmād-evame-vāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

Janaka :

- **Mind turns away from relative plane :**
 - Thought – Mind – subtle / mental
 - Word – speech – vocal
 - Deed – action - physical

Verse 2 :

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

*prītyabhāvena śabdāder-adṛśyatvena cātmanah,
vikṣepaikāgra-hṛdaya evam-evāham-āsthitaḥ. (2)*

Having no satisfaction (attachment) in sound and the other sense objects and the Self being no object of perception, I have my mind freed from distractions and rendered single pointed. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 2]

- Perception possible only in state of duality.
- Self is absolute. Therefore cannot be a knower of self / never object of perception of 5 senses.
- To the knower of Brahman, everything has become the self.
- Self is that owing to which all this is known.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर
इतरंजिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवादति,
तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं
रसयेत्, तत्केन कमभिवादत्, तत्केन कं शृणुयात्, तत्केन
कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ?
येनेद् सर्वं विजानाति तं केन विजानीयात् ? स एष नेति
नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो
न हि सज्जते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे
खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara
itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati,
taditara itaram śṛṇoti, taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivā-
bhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ
rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena
kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt?
yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti
netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo
na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare
khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

- Attachment to the objects of senses distracts mind and prevents it from being turned towards the self.
- Eternal self behind / beyond mind / speech / action.

Verse 3 :

समाध्यासादिविक्षितौ व्यवहारः समाधये ।
एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

*samādhyās-ādi-vikṣiptau vyavahārah samādhaye,
evam vilokya niyamam-evam-evāham-āsthitaḥ. (3)*

An effort has to be made for samadhi (for concentration) only when there is distraction of the mind due to one's own superimpositions. Seeing this to be the rule, thus do I, therefore, abide in myself. [Chapter 12 – Verse 3]

- Ideas of body / mind / egoism... are superimposed on mind (are distractions).
- An effort is required to concentrate.

Verse 4 :

हेयोपादेयविरहादेवं हर्षविषादयोः ।
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

*heyopādeya-virahād-evam harṣa-viṣādayoḥ,
abhāvād-adya he brahmannevam-evāham-āsthitaḥ. (4)*

Finding nothing as acceptable and nothing as rejectable and having neither joy nor sorrow, "O Brahman!" thus do I, therefore, now abide in myself. [Chapter 12 – Verse 4]

- Joy / Sorrow – accept / reject.. Possible only when we identify with sense objects and create distinctions.
- Self is one.. Perfect... all pervasive...
- Therefore nothing to lose / gain...

Verse 5 :

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

*āśramānāśramam dhyānam citta-svīkṛta-varjanam,
vikalpaṁ mama vīkṣyaitairevam-evāham-āsthitaḥ. (5)*

A particular stage of life, or negation of it, meditation, control of mental functions (mind) recognising these as cause of distractions in me, thus do I, indeed, abide in myself. [Chapter 12 – Verse 5]

- Self transcends stages / modes of life...
- Grahasta / Brahmadana... (All have refer to body).

Verse 6 :

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।
बुद्ध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

*karmānuṣṭhānam-ajñānādyathaiṣoparamas-tathā,
buddhvā samyag-idam tattvam-evam-evāham-āsthitaḥ. (6)*

Abstention from action is as much the outcome of ignorance as the undertaking of action. Knowing this truth fully well, thus do I, indeed, abide in myself. [Chapter 12 – Verse 6]

- Performance and abstention from work presuppose consciousness of the ego and the external and internal worlds... this is ignorance.

Verse 7 :

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।
त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

*acintyaṁ cintyamāno'pi cintārūpaṁ bhajatyasau,
tyaktvā tadbhāvanaṁ tasmād-evam-evāham-āsthitaḥ. (7)*

Thinking on the unthinkable One, one resorts only to a form of (one's own) thought. Therefore, giving up that thought, thus do I, indeed, abide in myself. [Chapter 12 – Verse 7]

- Self beyond thought / not object of thought / meditating on it is creating a mode of mind and is not Brahman... one must go beyond the limitations of mind and become Brahman itself.

Verse 8 :

एवमेव कृतं येन स कृतार्थो भवेदसौ ।
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥८॥

*evam-eva kṛtaṁ yena sa kṛtārtho bhaved-asau,
evam-eva svabhāvo yaḥ sa kṛtārtho bhaved-asau. (8)*

Blessed is the man who has accomplished this. Blessed is he who thus fulfils himself by his nature divine. [Chapter 12 – Verse 8]

- Therefore, self beyond all actions – physical + mental.



CHAPTER 13

The Bliss Absolute

Chapter XIII

Happiness

Verse 1 :

जनक उवाच

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मादहमासे यथासुखम् ॥१॥

janaka uvāca

*akiñcanabhavaṁ svāsthyaṁ kaupīnatve'pi durlabham,
tyāgādāne vihāyāsmād-aham-āse yathāsukham. (1)*

Janaka said : The tranquillity, which is born of the awareness that there is nothing else but the Self, is rare even for one who wears just a loin cloth. Therefore, by giving up the ideas of renunciation and acceptance, I live in true happiness. [Chapter 13 – Verse 1]

Janaka :

- Tranquility born of the Consciousness that there is nothing but the self is rare.
- Renunciation presupposes egoism + attachment which spring from ignorance.
- Therefore transcend both.

Verse 2 :

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥२॥

kuutrāpi khedaḥ kāyasya jihvā kuutrāpi khidyate,

manaḥ kuutrāpi tatttyaktvā puruṣārthe sthitaḥ sukham. (2)

There is weariness of the body here, fatigue of the tongue there and distress of the mind elsewhere. Having renounced this in life's goal, I live in true happiness. [Chapter 13 – Verse 2] 91

- There is trouble in penance (body).. Study of scriptures (tongue) and in meditation (mind).
- Renounce all 3 and live happily!
- Application of body / mind / speech presupposes imperfection...
- Cessation of striving / complete detachment come with self realisation.
- Seer knows himself distinct from all his actions – physical / vocal / mental.
- Therefore completely detached + truly inactive.

Verse 3 :

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।
यदा यत् कर्तुमायाति तत्कृत्वासे यथासुखम् ॥३॥

*kṛtaṁ kimapi naiva syād-iti sañcintya tattvataḥ,
yadā yat kartumāyāti tatkr̥tvāse yathā-sukham. (3)*

Understanding fully that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and so, I live in true happiness. [Chapter 13 – Verse 3]

What is done is done by :

- Body / mind / senses accompanied by ego.
- Self is beyond all these.
- Body + mind work... self remains unattached.
- Past actions responsible for present body.

Verse 4 :

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।
संयोगायोगविरहादहमासे यथासुखम् ॥४॥

*karma-naiṣkarmya-nirbandha-bhāvā dehastha-yoginah,
saṁyogāyoga-virahād-aham-āse yathā-sukham. (4)*

The spiritual seekers (yogins), who are attached to the body, insist upon action or inaction. Divorced from both association and dissociation, I live in true happiness.[Chapter 13 – Verse 4]

- Action / inaction... who have body idea.

Verse 5 :

अर्थानर्थौ न मे स्थित्या गत्या वा शयनेन वा ।
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥५॥

*arthānarthau na me sthityā gatyā vā śayanena vā,
tiṣṭhan gacchan svapan tasmād-aham-āse yathā-sukham. (5)*

No good or evil can be associated with my staying, going or sleeping. So whether I stay or go or sleep, I live in true happiness. [Chapter 13 – Verse 5]

- Good / evil... are results of actions done by Body + Mind.
- Results of action do not affect one who is not attached to Body / Mind.
- As long as one is in the body...
- One does various actions...
- They make no difference to the inner consciousness of the man of self knowledge.

Verse 6 :

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥६॥

*svapato nāsti me hāniḥ siddhir-yatnavato na vā,
nāśollāsau vihāyāsmād-aham-āse yathā-sukham. (6)*

I do not lose anything by sleeping, nor gain anything by striving. So giving up thoughts of loss and delight, I live in true happiness. [Chapter 13 – Verse 6]

- Give up thoughts of Loss of pleasure / and elation... + live happily.



Due to acquisition of worldly thing

Verse 7 :

सुखादिरूपानियमं भावेष्वालोक्त्य भूरिशः ।
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥७॥

*sukhādi-rūpāniyamam bhāveṣvāloktya bhūrīśaḥ,
śubhāśubhe vihāyāsmād-aham-āse yathā-sukham. (7)*

Observing again and again, the fluctuations of the forms of pleasures and so on, in different circumstances, I have renounced good and evil and I live in true happiness. [Chapter 13 – Verse 7]

- Happiness / sorrow... products of circumstances.. Not of eternal self.
- In eternal self.. There is real / absolute happiness.
- Good / evil associated in our minds with happiness + sorrow.



CHAPTER 14

Tranquility

Chapter XIV

Tranquility

Verse 1 :

जनक उवाच

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।
निद्रितो बोधित इव क्षीणसंसरणो हि सः ॥१॥

janaka uvāca

*prakṛtyā śūnyacitto yaḥ pramādād-bhāva-bhāvanaḥ,
nidrito bodhita iva kṣīṇa-saṁsaraṇo hi saḥ. (1)*

Janaka said : He indeed has his recollections of worldly life extinguished who becomes void minded spontaneously, who thinks of sense objects only by chance and who is, as it were, awake though physically asleep. [Chapter 14 – Verse 1]

Janaka :

Recollection :

- Effects of past good / evil actions.
- Consequent birth and rebirth.

For Realised :

- Effects of past action destroyed for Ever.
- Present action don't leave effect upon the mind,.
- Is devoid of desires / Samskaras / Impressions and knowledge of objects.. But full of Luminous consciousness of the self alone.

- As long as body remains, he is casually consciousness of the phenomenal world... due to Prarabda Karma... which continues to function.
- For realised, consciousness of phenomenal world is apparent and unsubstantial.
- He is empty minded!!!

Sleep :

- Clouds our consciousness. But realised.. Ever full of knowledge of the self.. And not obstructed even in sleep.

Verse 2 :

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।
क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

*kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ,
kva śāstraṁ kva ca vijñānaṁ yadā me galitā spr̥hā. (2)*

When once the desires have melted away, where are my riches, where are my friends, where are the thieves in the form of sense objects, nay, where are the scriptures and knowledge itself? [Chapter 14 – Verse 2]

Objects of Senses :

- Rob us of the perception of the self.

Verse 3 :

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

*vijñāte sākṣi-puruṣe paramātmāni ceśvare,
nairāśye bandha-mokṣe ca na cintā muktaye mama. (3)*

As I have realised the supreme Self who is the 'witness' and the Lord, the Purusa and have become indifferent both to bondage and Liberation, I (now) feel no anxiety for my emancipation. [Chapter 14 – Verse 3]

- Eternal – ever free – ever blissful Atma – witness transcends consciousness of bondage / freedom.
- Therefore indifferent to both.

Verse 4 :

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।
भ्रान्तस्येव दशास्तास्तास्तदृशा एव जानते ॥४॥

*antar-vikalpa-śūnyasya bahiḥ svacchanda-cāriṇaḥ,
bhrāntasyeva daśāstāstās-tādṛśā eva jānate. (4)*

The different conditions of a wise man, who, devoid of any thoughts within, outwardly roams about at his own pleasure like a deluded man, can only be understood by those like him. [Chapter 14 – Verse 4]

- Free from all doubts / uncertainties.

CHAPTER 15

Brahman – The Absolute Reality

Chapter XV

Knowledge of the Self

Verse 1 :

अष्टावक्र उवाच

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।

आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

aṣṭāvakra uvāca

yathā-tathopadeśena kṛtārthaḥ sattva-buddhimān,

ājīvam-api jijñāsuḥ parastatra vimuhyati. (1)

Astavakra said : A person of pure Intelligence realises the Self even by instruction casually imparted. A man of impure intellect is confused in trying to realise the Self, even after enquiring throughout his life. [Chapter 15 – Verse 1]

Pure Intellect :

- Free from Rajas / Tamas and is full of Satwa.



Passion Darkness

- Little instruction enough for qualified.
- Unqualified misconceives nature of Atman.

Verse 2 :

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

*mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasah,
etāvad-eva vijñānaṁ yathecchasi tathā kuru. (2)*

Distaste for sense objects is Liberation; passion for sense objects is bondage. Such indeed is Knowledge. Now you do as you please. [Chapter 15 – Verse 2]

Love for Sense Objects	Non-attachment for Sense Objects
Bondage	Liberation

} Very true!

Verse 3 :

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

*vāgmi-prājña-mahodyogaṁ janam mūka-jadālasam,
karoti tattva-bodho'yam-atastyakto bubhuṣubhiḥ. (3)*

This knowledge of the Truth makes an eloquent, wise and active person, mute, inert and passive. Therefore, it is shunned by those who wish to enjoy (the world).[Chapter 15 – Verse 3]

- Aspirant becomes silent / inert / inactive.
- All talking / knowing / doing ceases outcome of deep realisation.

Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

*na tvaṁ deho na te deho bhoktā kartā na vā bhavān,
cidrūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily.
[Chapter 15 – Verse 4]

You



- Not body
- Body not yours

- Not doer
- Nor enjoyer

You are consciousness
Itself / eternal witness
and free

Verse 5 :

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself free from all fluctuations and changeless. You go about happily.
[Chapter 15 – Verse 5]

Attachment / Abhorrence	I am intelligence itself
<ul style="list-style-type: none"> - Attributes of the mind - Mind never mine! 	<ul style="list-style-type: none"> - Free from conflict. - Changeless

- Aspirant neither loves / hates.
- To do is to identify with ones self with the mind and thus lose the awareness of ones true nature.

Verse 6 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]

- Aspirant feels he is essence and reality of all things and that all things exists in him.
- Our present consciousness of our limitations and our separateness from all other beings and things is due to our identification with the mind. Which with categories Time / space / causation has created various form.
- Disidentify with mind + these forms will vanish. One will remain with self.. Which is universe + individual – self.

Verse 7 :

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,
tat-tvam-eva na sandehaścinmūrte vijvaro bhava. (7)*

O you, pure Intelligence! In you the universe manifests itself like waves in the ocean. Be you free from the fever of the mind. [Chapter 15 – Verse 7]

- Universe is no other than the self.
- Self is the only substance pervading the universe.
- Fever for objects of the world arise out of ignorance of true nature of the self.

Verse 8 :

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoḥ,
jñāna-svarūpo bhagavān-ātmā tvam prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

- You are beyond nature. You are knowledge itself.
- Universe is really nothing?

Verse 9 :

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

*guṇaiḥ saṁveṣṭito dehas-tiṣṭhatyāyāti yāti ca,
ātmā na gantā nāgantā kim-enam-anuśocasi. (9)*

The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

Body	Self
<ul style="list-style-type: none">- Composed of Prakṛti.- With 3 Guṇas- Sattva – Goodness- Rajas – Passion- Tamas - Darkness	<ul style="list-style-type: none">- Distinct from body- Doesn't mix with nature.

Verse 10 :

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

*dehas-tiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ,
kva vṛddhiḥ kva ca vā hānistava cinmātra-rūpiṇaḥ. (10)*

Let the body last to the end of the cycle (kalpa) or let it go just today itself? Where is there any increase or decrease in you, who are pure Intelligence? [Chapter 15 – Verse 10]

- You are pure intelligence... Let the body go even today.
- You are Immutable...
- You are not changing....

Verse 11 :

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

*tvayyananta-mahāmbhodhau viśvavīciḥ svabhāvataḥ,
udetu vāstam-āyātu na te vṛddhirna vā kṣatiḥ. (11)*

In you, who are the infinite ocean (of Consciousness), let the waves of the universe spontaneously rise and disappear. There can be no gain or loss to you. [Chapter 15 – Verse 11]

- **Universe rises + falls in you the Consciousness.**



Creation / Resolution

- Waves rise + fall... do not affect ocean.
- Self is beyond time + causation.
- Creation + dissolution are in time. They are superimpositions on infinite self.

Verse 12 :

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

- **Universe not different from you.**
- **Therefore no question of acceptance / rejection. I alone exist. No space / reality outside me.**

Verse 13 :

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

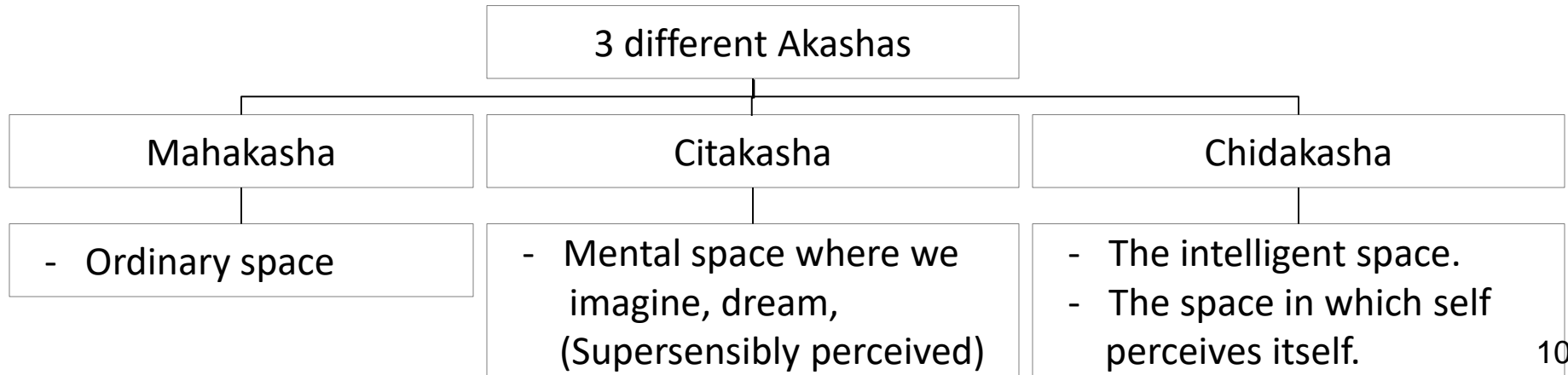
- One is self existent – Therefore No Birth.
Immutable – Therefore Can't be born.

Egoism :

- First offspring of ignorance.
- Produces sense of duality and which manifests the manifold universe.

Pure :

- Space of intelligence.
- Cit of intelligence.
- Cit is like Akasha.. All pervasive / unaffected.



Chidakasha :

- Here space is not something different from perceiver and perceived. It is all one – there is neither subject / object.
- Therefore space is here identical with the self.

Verse 14 :

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथग्भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥१४ ॥

*yat-tvaṁ paśyasi tatraikas-tvam-eva pratibhāsase,
kiṁ pṛthag-bhāsatē svarṇāt kaṭakāṅgada-nūpuram. (14)*

You alone manifest as whatever you perceive. Do bangles, armlets and anklets appear different from gold? [Chapter 15 – Verse 14]

Self	Universe = Name + form
- Only reality	- Superimposed on self.

Gold	- All ornaments are nothing but Gold
- Only Reality	

- You alone appear as whatever you perceive.

Verse 15 :

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसंकल्पः सुखी भव ॥१५॥

*ayaṁ so 'ham-ayaṁ nāhaṁ vibhāgam-iti santyaja,
sarvam-ātmēti niścitya niḥsaṅkalpaḥ sukhī bhava. (15)*

Totally give up all such distinctions as "I am He" and "This I am not". Consider all as the Self and be desireless and happy. [Chapter 15 – Verse 15]

- Consider all he / this as self and be desireless + happy.
- Distinction is born of ignorance.
- Universe has no separate existence apart from self.

Verse 16 :

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।
त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

*tavaivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,
tvatto 'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)*

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (jiva) nor supreme Self (Atman). [Chapter 15 – Verse 16]

- So long as universe exists, the self is conceived in two aspects – individual and absolute.

Individual Aspect	Absolute Aspect
- Tvam migratory / passing thru rounds of births / deaths.	- Eternal / unchanging.

- Distinction between individual + absolute is unreal.

Verse 17 :

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idam viśvaṁ na kiñcid-iti niścayī,
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists. [Chapter 15 – Verse 17]

- One who knows universe is illusion and nothing becomes desireless / pure intelligence and finds peace as if nothing exists.

Verse 18 :

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

*eka eva bhavāmbhodhāvāsīd-asti bhaviṣyati,
na te bandho'sti mokṣo vā kṛtakṛtyaḥ sukhaṁ cara. (18)*

In the ocean of existence the one Self only was, is and will be. There is neither bondage nor Liberation for you. Live fulfilled and roam about happily. [Chapter 15 – Verse 18]

Be Contented :

- There is nothing to desire.
- bondage / freedom of the self – one without a second.

Verse 19 :

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

*mā saṅkalpa-vikalpābhyāṁ cittam kṣobhaya cinmaya,
upaśāmya sukhaṁ tiṣṭha svātmānānanda-vigrahe. (19)*

O pure Intelligence! Do not disturb your mind by affirming and negating things. Silencing them, abide happily in your own Self, which is an embodiment of the Bliss Absolute. [Chapter 15 – Verse 19]

- Do not affirm / negate... be calm + abide in self.

Verse 20 :

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृढि धारय ।
आत्मा त्वमुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-dṛḍhi dhāraya,
ātmā tvam-ukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]

- Give up contemplation... hold nothing in your mind.
- Contemplation – Presupposes duality of consciousness.
- Which is born of ignorance...
- Dwell on the consciousness of eternal self... which is one and ever free.



CHAPTER 16

Self-abidance - Instruction

Chapter XVI

Special Instruction

Verse 1 :

अष्टावक्र उवाच
आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

aṣṭāvakra uvāca
ācakṣva śruṇu vā tāta nānā-śāstrāṇyanekaśaḥ,
tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (1)

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all.
[Chapter 16 – Verse 1]

- You have to forget all scriptures and then be established in the self.
- Self Atma exists and all else is false / unreal.
- Self matter of actual experience not mere intellectual knowledge.
- Destroy ignorance and be conscious of self alone and perceive everything else as nothing but the self itself.

Verse 2 :

भोगं कर्मसमाधिं वा कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

bhogaṁ karma-samādhiṁ vā kuru vijñā tathāpi te,
cittaṁ nirasta-sarvāśam-atyartham rocayaṣyati. (2)

O wise one! You may enjoy the world or undertake work or practise mental concentration (samadhi). But your mind will still yearn for your own true nature, which is beyond all objects and in which all desires are extinguished. [Chapter 16 – Verse 2]

- Your mind will yearn for your own true nature beyond all objects and which desires are extinguished.
- One can't enjoy everlasting bliss except in the realisation of ones own true nature.

Verse 3 :

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

*āyāsāt sakalo duḥkhī nainam jānāti kaścana,
anenaivopadeśena dhanyaḥ prāpnoti nirvṛtim. (3)*

Because they exert themselves, all are unhappy. But none (knows) appreciates this. Through this instruction alone the blessed one attains Liberation. [Chapter 16 – Verse 3]

- Desire satisfied + unsatisfied is cause of misery.
- Satisfied desires produces first satiety and afterwards more desires.

Verse 4 :

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४॥

*vyāpāre khidyate yastu nimeṣonmeṣayorapi,
tasyālasya-dhurīṇasya sukham nānyasya kasyacit. (4)*

Happiness belongs to that master idler who feels distressed even at the effort of opening and closing his eyes! It belongs to none else. [Chapter 16 – Verse 4]

- Self realised completely inactive.

Verse 5 :

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥५॥

*idaṁ kṛtamidaṁ neti dvandvair-muktaṁ yadā manaḥ,
dharmārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. (5)*

When the mind is free from such pairs of opposites as "this is done" and "this is not yet done", it becomes indifferent to righteousness, wealth, desire and Liberation. [Chapter 16 – Verse 5]

- Sense of duty arises from desire.

Verse 6 :

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६॥

*virakto viṣaya-dveṣṭā rāgī viṣaya-lolupaḥ,
graha-mokṣa-vihīnastu na virakto na rāgavān. (6)*

One who has aversion for sense objects is considered as "not-sensual", and one who covets them is "sensual". But he who does not accept or reject is neither "sensual" nor "not-sensual". [Chapter 16 – Verse 6]

- At a higher state, there is no thought of accepting / rejecting anything.

Verse 7 :

हेयोपादेयता तावत् संसार विटपाङ्कुरः ।
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

*heyopādeyatā tāvat saṁsāra viṭapāṅkuraḥ,
sprhā jīvati yāvadvai nirvicāra-daśāspadam. (7)*

As long as desire, which is the root of the state of non-discrimination, exists, so long there will indeed be the sense of acceptance and aversion which are the branch and sprout of the tree of samsara. [Chapter 16 – Verse 7]

- Desire continues... is the root of state of indiscrimination... shoot of tree of Samsara.

Verse 8 :

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।
निर्द्वन्द्वो बालवद्भीमानेवमेव व्यवस्थितः ॥८॥

*pravṛttau jāyate rāgo nivṛttau dveṣa eva hi,
nirdvandvo bālavad-dhīmān-evam-eva vyavasthitah. (8)*

Activity begets attachment and abstention from it generates aversion. The wise man is free from the pairs of opposites, like a child and indeed, is well-established in the Self. [Chapter 16 – Verse 8]

- Desire robs us of the power of understanding the true nature of the world. It makes us consider unreal to be real + real to be unreal.

Verse 9 :

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥९॥

*hātum-icchati saṁsāraṁ rāgī duḥkha-jihāsayā,
vītarāgo hi nirduḥkhas-tasminnapi na khidyati. (9)*

One who is attached to the world, wants to renounce it in order to avoid its miseries; but one without attachment is free from sorrow and does not feel miserable even in the world.
[Chapter 16 – Verse 9]

- Wise indifferent to both activity / inactivity.



Attachment / Aversion

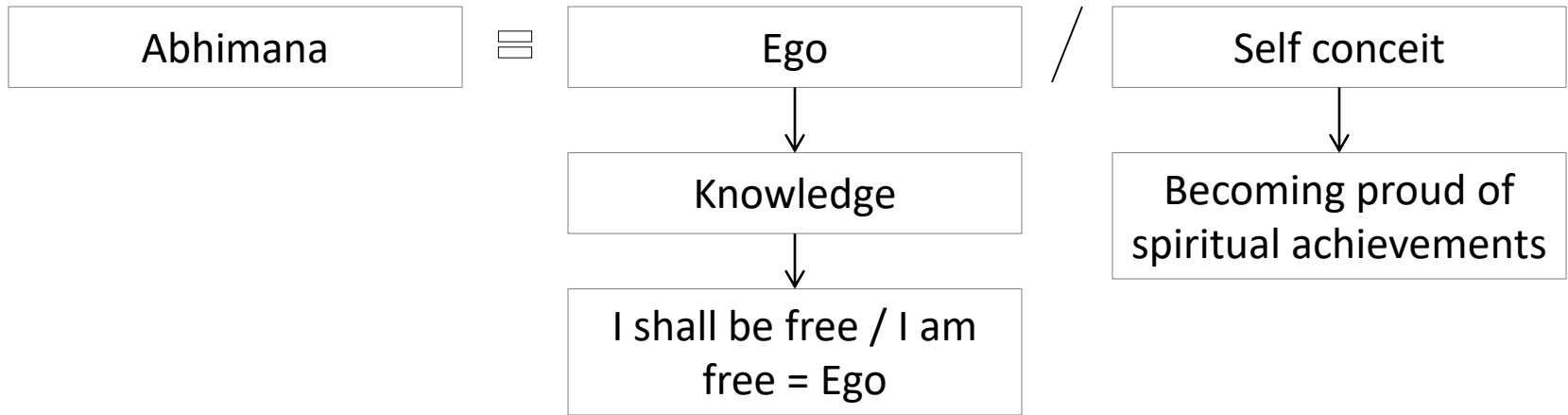
- Its not the world but attachment to it that is the root of all misery. Free from attachment one can live as happily in the world as anywhere else.

Verse 10 :

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

*yasyābhimāno mokṣe'pi dehe'pi mamatā tathā,
na ca jñānī na vā yogī kevalaṁ duḥkhabhāgasau. (10)*

He who has an ego sense even towards Liberation and he who considers even his body as his own, he is neither a jnani nor a yogin. He is merely a sufferer of misery.
[Chapter 16 – Verse 10]



Verse 11 :

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

*haro yadyupadeṣṭā te hariḥ kamalajo'pi vā,
tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (11)*

Even if Siva, Visnu or the lotus born creator - Brahma - be your instructor, yet, unless you forget all, you cannot achieve abidance in the Self. [Chapter 16 – Verse 11]

- We must be aware of self alone, Original Consciousness forgets all. To be aware of anything else is to create division in consciousness.



CHAPTER 17

Aloneness of the Self

Chapter XVII

The True Knower

Verse 1 :

अष्टावक्र उवाच
तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।
तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

aṣṭāvakra uvāca
tena jñāna-phalaṁ prāptaṁ yogābhyāsa-phalaṁ tathā,
tr̥ptaḥ svacchendriyo nityam-ekākī ramate tu yaḥ. (1)

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all.
[Chapter 17 – Verse 1]

- Knowing himself as all, enjoys being alone...
- So long as senses are attached to their objects, they are impure.
- He is the whole universe and there is nothing other than he.
- Knowing himself as all, he is contented.
- As he is the whole universe there is nothing other than he.

Verse 2 :

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

na kadācijjagatyasmin tattvajño hanta khidyati,
yata ekena tenedaṁ pūrṇaṁ brahmāṇḍa-maṇḍalam. (2)

Oh! The knower of Truth knows no misery in this world, for the whole universe is filled by himself alone. [Chapter 17 – Verse 2]

- Sense of misery only with perception of duality.
- Whole universe is filled by himself alone.

Verse 3 :

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।
सल्लकीपल्लवप्रीतमिवेभन्निम्बपल्लवाः ॥३॥

*na jātu viṣayāḥ ke'pi svārāmaṁ harṣayantyaṁī,
sallakī-pallava-prītam-ivebhan-nimba-pallavāḥ. (3)*

No sense objects ever please the one who is contented in the Self, just as the margosa (nima) leaves do not please an elephant who delights in sallaki leaves. [Chapter 17 – Verse 3]

- Perennial source of absolute bliss is the self.
- Nothingness in sense objects.

Verse 4 :

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिताः ।
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

*yastu bhogeṣu bhukteṣu na bhavatyadhivāsītāḥ,
abhukteṣu nirākāṅkṣī tādrśo bhava-durlabhaḥ. (4)*

Rare in the world is he on whom impressions are not left of things which he had experienced or one who does not hanker after things not yet enjoyed. [Chapter 17 – Verse 4]

- He is free from sense of I + Mind.
- Therefore has nothing else to identify himself.
- Therefore actions do not leave any impression in the mind.

- Sense objects do not have any attraction for him!!
- He is not attached to objects of the world!

Verse 5 :

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।
भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

*bubhukṣuriha saṁsāre mumukṣurapi dṛśyate,
bhoga-mokṣa-nirākāṅkṣī viralō hi mahāśayaḥ. (5)*

Those who seek worldly enjoyments and those desirous of Liberation, both are found in this world. But rare indeed is the noble-minded sage who is not desirous of either enjoyment or Liberation. [Chapter 17 – Verse 5]

- Consciousness of bondage / liberation
↓
Enjoyment
 - Therefore Rane : One who is not desirous of enjoyment / liberation.
- } All imperfections

Verse 6 :

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

*dharmārtha-kāma-mokṣeṣu jīvite maraṇe tathā,
kasyāpyudāra-cittasya heyopādeyatā na hi. (6)*

Rare is the broad - minded person who has neither attraction for nor aversion to piety, worldly prosperity, desire fulfilment and liberation as well as any attraction for life or aversion to death. [Chapter 17 – Verse 6]

- Man of self knowledge ever conscious of himself as eternal.. He has no body idea – Life / Death meaningless to him.

Verse 7 :

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

*vāñchā na viśva-vilaye na dveṣastasya ca sthitau,
yathā jīvikayā tasmādhanya āste yathā-sukham. (7)*

The Man of Wisdom does not feel any longing for the dissolution of the universe or any aversion towards its existence. He, the blessed one, therefore, lives happily in whatever subsistence turns up, as his lot, unasked. [Chapter 17 – Verse 7]

- Ego is completely annihilated.

Verse 8 :

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥८॥

*kṛtārtho'nena jñānenetyevam galita-dhīḥ kṛtī,
paśyan śṛṇvan sprśan jighran aśnan āste yathāsukham. (8)*

Being fulfilled by this wisdom of the Self and with his mind absorbed and contented in the Self, the wise man lives happily - seeing, hearing, touching, smelling and eating. [Chapter 2 – Verse 8]

- Internal consciousness that differentiates a man of knowledge from an ordinary human being. Internally – ever free.
- Never identifies himself with the objects of senses!!
- Ignorant always identifies himself with the objects of senses.

Verse 9 :

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥९॥

*śūnyā dṛṣṭir-vṛthā ceṣṭā vikalānīndriyāṇi ca,
na sprhā na viraktirvā kṣīṇa-saṁsāra-sāgare. (9)*

There is no attachment or aversion for one in whom the ocean of the world has dried up. His gaze becomes vacant. His bodily actions are purposeless and his senses inoperative. [Chapter 2 – Verse 9]

- Ocean of world = Samsara.
- Desires move us hither + thither.
- On self knowledge – ignorance is removed and its resultant karmas + desires.

Verse 10 :

न जागर्ति न निद्राति नोन्मीलति न मीलति ।
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥१०॥

*na jāgarti na nidrāti nonmīlati na mīlati,
aho paradaśā kvāpi vartate mukta-cetasah. (10)*

The Man of Wisdom neither keeps awake nor sleeps. He neither opens nor closes his eyes. Oh! The liberated soul anywhere enjoys the supreme state of Consciousness. [Chapter 17 – Verse 10]

Liberated

- Not awake
- Does not seek objects of the world.

- Ever conscious of the self.
- Therefore not sleeping

Verse 11 :

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

*sarvatra dṛśyate svasthaḥ sarvatra vimalāśayaḥ,
samasta-vāsanā-mukto muktaḥ sarvatra rājate. (11)*

The liberated one is found everywhere abiding in the Self and is undefiled by desires under all conditions. Freed from all vasanas, he revels. [Chapter 17 – Verse 11]

Liberated :

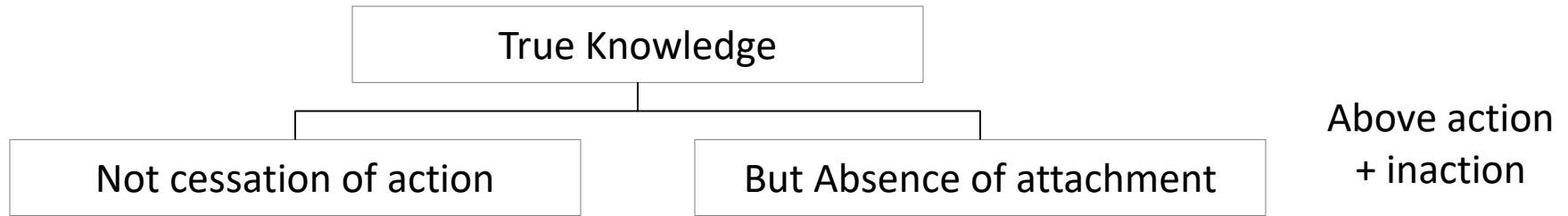
- Pure in heart ... not attached to worldly object.

Verse 12 :

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृह्णन् वदन् ब्रजन् ।
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

*paśyan śṛṇvan sprśan jighran aśnan grhṇan vadan vrajan,
īhitān-īhitair-mukto mukta eva mahāśayaḥ. (12)*

Seeing, hearing, touching, smelling, eating, accepting, speaking and walking, the noble-minded one, free from all attachments and aversion, is indeed liberated. [Chapter 17 – Verse 12]



Verse 13 :

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

*na nindati na ca stauti na hr̥ṣyati na kupyati,
na dadāti na gr̥hṇāti muktaḥ sarvatra nīrasaḥ. (13)*

The liberated one neither abuses nor praises. He neither rejoices nor is he angry. He neither gives nor receives. He is free from enjoyment in all objects. [Chapter 17 – Verse 13]

- Neither slanders / praises.
- Neither Rejoices / angry
- Neither gives / takes.

Verse 14 :

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१४॥

*sānurāgāṃ striyaṃ dr̥ṣṭvā mṛtyuṃ vā samupasthitam,
avihvala-manāḥ svastho mukta eva mahāśayaḥ. (14)*

The noble-minded one is not perturbed and remains self-poised at the sight of a woman full of passion, as well as of approaching death. He is, indeed, liberated. [Chapter 17 – Verse 14]

- Not perturbed.. With sight of women.
- Not perturbed... with death.

Verse 15 :

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१५॥

*sukhe duḥkhe nare nāryāṁ sampatsu ca vipatsu ca,
viśeṣo naiva dhīrasya sarvatra sama-darśinaḥ. (15)*

The wise one who sees the same everywhere, sees no difference between happiness and misery, man and woman, fortune and misfortune. [Chapter 17 – Verse 15]

No difference between :

- Happiness / misery.
- Man / Woman.
- Prosperity / Adversity.

Verse 16 :

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेनरे ॥१६॥

*na hiṁsā naiva kāruṇyaṁ nauddhatyaṁ na ca dīnatā,
nāścaryaṁ naiva ca kṣobhaḥ kṣīṇa-saṁsarane nare. (16)*

In the man, whose worldly life is exhausted, there is neither compassion nor violence, neither humility nor pride; neither wonder nor agitation. [Chapter 17 – Verse 16]

- Transcends limitations of human nature opposites of birth / death do not exist in him.

Verse 17 :

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।
असंसक्तमनाः नित्यं प्राप्ताप्राप्तमुपाश्रुते ॥१७॥

*na mukto viṣaya-dveṣṭā na vā viṣaya-lolupaḥ,
asaṁsakta-manāḥ nityaṁ prāptāprāptam-upāśrute. (17)*

The liberated one has neither aversion nor craving for the objects of the senses. Ever with detached mind, he experiences both what is attained and what is not attained. [Chapter 17 – Verse 17]

- Neither Abhors / craves for sense objects which are due to attachment.
- Experiences as they come.

Verse 18 :

समाधानासमाधानहिताहितविकल्पनाः ।
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

*samādhānāsamādhāna-hitāhita-vikalpanāḥ,
śūnyacitto na jānāti kaivalyamiva saṁsthitāḥ. (18)*

The wise man of empty mind does not know the mental alternatives of contemplation and non-contemplation, of good and evil. He abides, as it were, in the state of Aloneness. [Chapter 17 – Verse 18]

- Mind filled with consciousness of self alone.
- No desires rise in the mind.
- Therefore vacant mind.
- Therefore no conflict of contemplation + non-contemplation / good – evil.
- Conflicts arise in consciousness of relative life alone.

Verse 19 :

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥१९॥

*nirmamo nirahaṅkāro na kiñciditi niścitaḥ,
antargalita-sarvāśaḥ kurvannapi karoti na. (19)*

Devoid of the feelings of "I-ness" and "my-ness", knowing for certain that nothing is and with all his inner desires melted away, the wise man does not act, though he may appear to be acting. [Chapter 17 – Verse 19]

Action	Man of knowledge
- Is with ego on part of doer.	- Transcends ego. - Therefore actions have no binding effects.

Verse 20 :

मनः प्रकाशसंमोहस्वप्नजाड्यविवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥२०॥

*manaḥ prakāśa-saṁmoha-svapna-jāḍya-vivarjitaḥ,
daśāṁ kāmapi saṁprāpto bhaved-galita-mānasaḥ. (20)*

An indescribable state is attained by the sage whose mind has melted away, whose functions having ceased to operate and who is free from delusion, dreaming and dullness. [Chapter 17 – Verse 20]

- Mind melted away. Minds functions cease to operate.
- Free from delusion / dreaming / dullness/ inertia which obstruct vision of reality.
- Vrittis cease to operate.. All destroyed!